

# Review for Religious

Volume X

*January—December, 1951*



Published at  
THE COLLEGE PRESS  
Topeka, Kansas

Edited by  
THE JESUIT FATHERS  
SAINT MARY'S COLLEGE  
St. Marys, Kansas

REVIEW FOR RELIGIOUS  
is indexed in the  
CATHOLIC PERIODICAL INDEX

YEARLY  
TO VOLUME  
AND INDEX



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## Schools of Spirituality

PERIODICALS DEPT.

G. Augustine Ellard, S.J.

**I**T IS A SIGN of the richness of the Church's spiritual life that in it there should be "schools of spirituality." Not even a great saint could well represent that life in all its phases; to illustrate its wealth and depth and variety all the saints together would have to be called forth. No individual person nor indeed any association of them, no matter how holy and perfect they might be, could adequately exemplify all the different aspects and facets of the interior life. On the one hand the fecundity of Catholic doctrine is inexhaustible, and on the other the variations among men and women, their needs, providential destinies, potentialities, and so on, are innumerable. Given these two sources, namely, the fertility of what the Church offers and the endless dissimilarities among men, it is inevitable that there should be within the Church groups having somewhat diverse conceptions of what pertains to the spiritual life and then actually carrying them out in correspondingly various ways.

As in nature, so also in the supernatural order of grace the gifts of God are most highly variegated. "There are varieties of gifts, but the same Spirit. And there are varieties of ministrations, and the same Lord. And there are varieties of workings, but the same God, who worketh all things in all. But to each is given the manifestation of the Spirit for the general profit." (I Cor. 12:4-7—Westminster Version.)

To make up the whole Mystical Body of Christ and keep it functioning in accordance with the divine design it is necessary that there should be different systems of members occupying different places in that great mysterious organism and discharging different forms of activity, even in the cultivation of the interior life and of the love of God. "For as the body is one and hath many members, and all the members of the body, many as they are, form one body, so also it is with Christ . . . Now ye are the body of Christ, and severally his members. And God hath appointed sundry in the Church, first apostles, secondly prophets, thirdly teachers . . ." (I Cor. 12:12, 27-28—Westminster Version.) As the various organs of the body, the heart for instance and the brain, possess at the same time a certain unity and a certain diversity of life, so also the Mystical Body of

Christ must have among its numerous members, all sharing in one life, some who specialize, say, in contemplation and others in action, some who emphasize this virtue and others who excel in that.

The revelation vouchsafed to us by God in the New Testament is a complete whole, made up of parts, however, which taken by themselves are unmistakably different. Nobody could fail to distinguish the phases of it presented by the Synoptic Evangelists, by St. John, and by St. Paul.

Abstractly, a school of spirituality is a distinctive system of doctrines, theoretical and practical (principles and practices), pertaining to the pursuit of Christian perfection. Concretely, it is the group of persons who propose or use that system. These schools differ from one another in much the same way, and for much the same reasons, as the saints who typify them differ from one another.

The limits of these schools are somewhat indefinite, and not everybody would enumerate them in just the same way. Tanqueray, in *The Spiritual Life*, distinguishes these eight schools in the modern Church: Benedictine, Dominican, Franciscan, Jesuit, Carmelite, the School of St. Francis de Sales, the French School of the Seventeenth Century, and the School of St. Alphonsus Liguori (xxxii-xlvi).

### *Influence of Religious Orders*

From this enumeration one might feel tempted to conclude that the schools of spirituality are about the same as the great religious orders after which most of them are named. As a matter of fact the respective orders do occupy a leading position in them. However, the schools themselves are much more extensive and less closely bound together. Thus, for example, presumably most people who are in Franciscan or Dominican parishes would follow their pastors in their spiritual systems. But also sometimes one who belongs, say to a Redemptorist parish would be a member of the Third Order of Mt. Carmel, and then very probably his sanctification would for the most part follow the Carmelite pattern. Moreover, all those who read Franciscan or Dominican authors and mold their interior development predominantly in accordance with the ideals which they find therein would pertain to these same schools.

Being Catholic and orthodox, all schools of spirituality have very much in common. Their essential cores are identical. They all have the same dogmatic basis, the same moral principles, the same general ideal of perfection, namely, total love of God, the same principal means to realize that objective, and in general whatever is char-

acteristic of the Catholic spirit.

Over and above these common and fundamental elements each school has its own distinctive notes. One prefers to seek light and inspiration from certain dogmas and another from others. Thus the French School of the Seventeenth Century shows a very special pre-occupation with the doctrine of the Incarnation. There may be different conceptions of God in the sense that different divine attributes or aspects are emphasized: think of Dominican spirituality and God as Prime Mover in contrast to the Carmelite and God as the All. The various virtues get various treatments: of all the schools the Franciscan gives most attention to poverty. With regard to action and contemplation there are conspicuously different orientations; this divergence is well exemplified by the Carmelites and the Jesuits. In Benedictine asceticism the liturgy plays a most prominent role; in that of St. Alphonsus and his sons its place is at least less. Somewhat contrastive attitudes are cultivated toward the sacred humanity of Christ: notice the Franciscan tender devotion to the crib and cross as opposed to Jesuit energetic imitation of Christ in His apostolic activity. In some spiritual groups and their doctrines there has been much of the speculative element; in others, a minimum. A historical example of this opposition in tendency is the Rhenish School of the fourteenth century (Eckhart, Tauler, Suso, Ruysbroeck) and the reaction it provoked in such writers as Thomas à Kempis.

### *Tendencies to be Avoided*

With respect to the divergence between schools of spirituality there are two exaggerated and contrary tendencies that are bad and ought to be avoided. One is to minimize or slur over the differences that really do exist and divide them. A narrow and unintelligent zeal for the unity of Catholicism leads some people more or less to overlook or deny the variations of form and doctrine that are discernible in the rich interior life of the whole Church. There is indeed unity in essentials, but the accidentals are far from uniformity. One would as reasonably attempt to cover over the differences that exist between the religious orders and their diversified spirits. Real divergences between systems of spiritual doctrine and practice ought to be acknowledged. Oftentimes they offer new light and stimulation to one's personal religious life. In any case they are part of the variety and beauty that pertain to the Church as the spouse of Christ.

The opposite fault is to magnify or overemphasize the distinctions and diversities between schools. After all, these differences, though they are important in certain ways, belong to the accidentals, and leave the essentials unchanged throughout the whole Catholic body. Various phases of dogma are accentuated, but the general dogmatic background is identical. The ideals pursued by all are substantially the same, that is, total love of and collaboration with God, with minor variations to suit special purposes or characters. Some stress this virtue and some that, or they blend them together in different proportions, but ultimately the great Christian virtues are the same for all. In each of the schools one may recognize the essential family likeness that demonstrates their Catholic origin and nature.

Finally, it would be fallacious and unjust to rate one school above another. Human insight is not keen enough to gauge precisely the merits and deficiencies of the various schools as they exist objectively and in the sight of God. But relatively, and as far as we can judge, each one of these schools is best suited and adapted to certain groups of persons within the Church. In most cases Divine Providence gently and naturally and imperceptibly makes us pupils in this or that school. That there may be unity, harmony, and organic development in one's interior life, it is as a rule advisable to keep fairly well within the limits of some one system. This principle will not prevent those who are more or less mature in their spiritual growth from availing themselves of whatever is best in all of them. Thus the supernatural life and beauty of the Church will ever become richer and richer.

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### ON ACTUAL GRACE

The excellent book, *With the Help of Thy Grace*, by John V. Matthews, S.J. (REVIEW, Vol. IV, pp. 66-67), is now being published in a revised and enlarged edition under the title, *Actual Grace and the Spiritual Life*. We are willing to underwrite the comment on the inside jacket: "The lucid appealing style of the author has turned what could be a difficult treatise into a simple, attractive and very helpful exposition of a mighty subject." The book is being published in the "Recall to the Spiritual Life Series" by the Mercier Press, Cork and Liverpool, 7/6.

## Benedictine Spirituality

Bernard A. Sause, O.S.B.

**M**OST persons likely to be consulted about vocation to monasticism would probably consider it wise and discreet to emphasize its gratifying features: the beauty of the monastic home, the traditional love of the liturgy, the dignity and consolation of the work usually assigned to the monks, and especially the guarantee of peace, security, and tranquility. Although he is often commended for his breadth of vision and prudence in governing, St. Benedict does not belong to this school of thought.

It would be difficult to imagine a more forbidding and challenging reception of an aspirant to the religious life than that which he prescribes in his Rule. The newcomer is not to be granted easy admittance to the enclosure; he must be tested for four or five days to see whether he bears patiently the harsh treatment offered him and the difficulties of admission; he is placed in the novitiate under a master skilled in the art of winning souls, but who is made to sound most unpleasantly so; the poor novice is tried repeatedly in all patience—a phrase that is quite meaningless unless one has lived its interpretation at the hands of an experienced master; the year of trial is devoted to showing him all the hard and rugged things through which we pass on to God; the Rule is read and explained to him under the harsh term of “the law.” (See Holy Rule of St. Benedict, Ch. 58.) There is more in the same vein.

As one reads this chapter of the Rule, this thought courses through the mind: St. Benedict begins with the assumption that a vocation is the consecration of a life to God's service; and while he willed it to be viewed with all the calmness and imperturbability of a life-long perspective, and was willing to make reasonable allowances, he knew that not a moment was to be wasted. Mortification, suppression of sinful man's inclination to evil, and the supreme importance of the sacred obedience which with a distinctive force dominates all monastic effort, are all integral parts of fashioning a character according to his Rule. In harmony with that plan, which has stood the test of more than fourteen centuries, they can be begun, and continued, only in high seriousness.

### *A Spiritual Family*

St. Benedict did not found an order in the legal sense of the word. He wrote his Rule for an ideal monastery, for one moderately-sized

family, governed by an Abbot who is believed to hold the place of Christ. (Ch. 2) Even to this day there is among all the followers of Benedict no more deeply cherished religious principle than the autonomy of the individual abbey. Those who lack more extensive acquaintance with the history of Benedictine effort may think of a number of isolated, relatively small and independent houses as an anachronism in today's widespread tendency toward centralization, but Benedictines know the Rule's provision as the spiritual force that has enabled them to make their worthiest contributions to the spiritual life of the Church.

As a youth the Patriarch of Western Monasticism had lived for three years in the cave above Subiaco. In the opening paragraph of Chapter 1 of the Rule, which was written years later, he makes it clear that every trace of the eremitical life has been abandoned: his monastery is a group of sons under the intimate leadership of a father who in all matters pertaining to this distinctive way of life is believed to hold the place of Christ. Together with the eremitical form of religion, St. Benedict discarded numerous monastic observances and traditions that had been generally kept in the Church until his day (he died March 21, 547). A study of the elements that Benedict rejected is interesting for establishing the positive concept of his way of life. For the excessive bodily severity of the Orientals was substituted a round of carefully regulated practices and ideals that could be adopted by all who were admitted to the monastic family.

The individualistic and subjective piety that so often had prompted excesses and rigorism was simply prohibited: works of supererogation and mortifications which were not made known to the Abbot and which were undergone without his approval and blessing were imputed to presumption and vainglory. (Ch. 49)

Prolonged psalmody and arbitrary additions to the Divine Office were excluded. Prayer was regulated as the effort of the entire community united under the spiritual leadership of the Abbot. It was thought of as the sanctification of the day's work, and the consecration of the night. The meticulous selection of the Psalms for the different hours, which no one has dared to change in the intervening fourteen centuries, despite numerous changes in the arrangement of the Psalter for all other groups in the Church; the comparatively long night Office; the relatively short day Hours, emphasize this idea.

The centralized organization in the Church, especially in the Pachomian monasteries, was done away with, and the individual

monastic family became the self-sustaining, self-governing unit of monasticism.

These instances are not to be thought of as exhaustive but are merely of a general pattern that bore the stamp of guidance by the Holy Spirit,<sup>1</sup> and, humanly speaking, the experience of almost a half century of actual observance, most of it with the responsibility of guiding others as their Abbot. They result in a balance and harmony that is of the essence of the monastic character, and invariably one of its most discernible notes.

All this is made to fit into the setting of the small monastic family. Under the leadership of their father in Christ, the brethren pray together all the hours of the Church's official worship. Together they offer as a body the Sacrifice of the Mass. The consideration of private prayer, recognized by all serious religious as most valuable, nay indispensable, is limited to one sentence: "If another desireth to pray alone in private, let him enter [the oratory of the monastery] with simplicity and pray, not with a loud voice, but with tears and fervor of heart." (Ch. 52) One must be careful not to draw false conclusions from so brief a statement. The importance of private prayer is in no way minimized. Quite the contrary is true, as is exemplified in the whole history of monastic endeavor. But it was not the concern of St. Benedict's legislation, which was the life of the monastic family.

The brethren work together; they eat in a common refectory. They sleep under one roof. Their whole life centers about the oratory.

Ideally the sphere of the activity in which "the Lord's workman," as Benedict calls the monk in the Prologue to his Rule, is to fulfil the promises he makes to God on profession morning, is small. Before the altar for several hours each day he devotes his efforts to the sacred liturgy, that all-important work of God's glorification and the soul's sanctification to which, in Benedict's plan, nothing is ever to be preferred. The refectory, where he reminds the brethren they are to serve one another in charity, the recreation hall, the infirmary, and, generally speaking, the whole enclosure of the monastery, become the scene of the works of charity, brotherly love, co-operation, and good zeal.<sup>2</sup>

<sup>1</sup>See Pope Pius XI. Apostolic Letter, *Unigenitus Dei Filius*, March 19, 1924. *Acta Apostolicae Sedis*, 16:133.

<sup>2</sup>The nature of monastic autonomy is dealt with expertly and at length by Butler, *Benedictine Monachism*. London, Longmans, Green, 1919. Especially p. 200 f.



*The Opus Dei*

The constitution of the monastic family has its definite purpose and method of operation. The Master of Montecassino calls it a School of the Lord's Service. His followers read into the phrase an objectivity that distinguishes it from other schools of asceticism and striving for personal perfection. Fraternally united in common desires, intentions, efforts directed by the Abbot, whose outstanding qualification for his office must be a knowledge and love of God's law and zeal and ability in imparting it, the brethren devote themselves to the service of the Lord, Creator and Heavenly Father. The visible expression of their objective is in their social prayer and offering of the Sacrifice, which is the official worship of the Church itself, commonly designated by St. Benedict with the attractive term, *Opus Dei*, the Work of God.

In this matter the Rule mirrors the Golden Age of the Fathers in their love of the praises ceaselessly offered to the Father in spirit and truth by the Spouse of Christ, the Church. Although this praising of God constitutes neither the purpose of the monk's existence,<sup>3</sup> nor his exclusive task, it is certainly his most important, holiest, and noblest of works, as well as the most efficacious in serving the Church and drawing Heaven's blessings upon the faithful. Whatever the pressure of activity, all other efforts remain secondary to this consecration to God's glorification; nothing is to be preferred to the Work of God. (Ch. 43)

Many factors enter into the complexity of monastic liturgical life, but in all its detail there is no confusion: it is all to be reduced to the simplicity of seeking God's glory in all things.<sup>4</sup> It is based on the intelligent creature's conscious dwelling in the divine presence which strives to pour itself out in the humblest praises of the Eternal Goodness. It realizes that whatever perfection is achieved in the ascetical order is the work of God in the human soul. True monks eagerly praise the Lord working in them.<sup>5</sup> It is a lifelong giving of

<sup>3</sup>This question is treated most attractively by one of the Order's outstanding ascetical leaders, Dom Germain Morin. Morin, *The Ideal of the Monastic Life Found in the Apostolic Age*. London, R. & T. Washbourne, 1914. Ch. 7, "Liturgical Prayer."

<sup>4</sup>The Benedictine motto, *Ut in omnibus glorificetur Deus* (usually abbreviated U.I.O.G.D.), That in all things God may be glorified, was early chosen by the saint's followers. While it occurs in the Rule (Ch. 57) in an isolated question dealing with material goods and their disposal, it perfectly expresses the general purpose of the monastic vocation.

<sup>5</sup>This phrase, taken from the Prologue to the Rule, is a favorite of all the classic commentators, and is accepted as a workable definition of grace.



thanks to the Father of Mercies, an unceasing acknowledgment and atonement of imperfection and fault, an ever-renewed plea to be worthy to perform those works which are pleasing in God's sight. The whole effort is carefully regulated, for the liturgy is the solemn, official, public worship of the Church.

Whoever would participate in the glorification of God by a monastic choir, or even study its execution of the sacred liturgy, must set aside all concepts of prayer that admit of mediocrity and externalism. Here the goal is perfection, the absolute best of which men are capable through correspondence with the grace of vocation. Naturally, many allowances must be made. All the days of his life the monk will be humiliated in his attempt to offer a worthy praise of God, or, in St. Benedict's favorite phrase, to perform God's work. Although he knows that his effort is unfailingly acceptable before the Divine Majesty, and that scrupulosity must be avoided at all costs, the religious realizes full well that he will never attain the goal of his desires: as a special gift, importing a most privileged union with God, prayerful love far exceeds all of man's other abilities. More realistically, the monk knows that he can never wholly set aside the dread of praying unworthily, an offense that would provoke the Divine anger. "Cursed be he that doth the work of the Lord deceitfully." (Jeremias, 48:10)

By his calling the monk is a professional in the worship of the Church: all his distinctive duties must be thoroughly colored, and even, to an extent, absorbed, by prayer's domination of his life. He devotes several carefully chosen hours each day and night to the chanting of the sacred psalmody—ideally, hours around which all other occupations are made to center, *not* hours inserted into a crowded schedule after other duties have been granted first consideration. He dwells in the monastery (repeatedly St. Benedict calls it the house of God), whose site is carefully chosen to help keep him at a distance from the world's distractions. He is freed from secular concerns in order to be intent solely on giving glory to God and achieving his own spiritual welfare. All the necessities of life are provided for him, so that care for material things may present no problem: in harmony with the whole plan, the virtue of detachment (St. Benedict does not use the word poverty in the sense now universally adopted by religious) is interpreted as implying not so much self-denial as the consecration to God's glory of all they possess by a family of property owners. The works of obedience assigned to

him are a studied part of the program, not *vice versa*.

### *The Individual's Progress*

Understandably, the Rule, composed in the second quarter of the sixth century reflects and interprets the worthiest thought of the Golden Age that had preceded it. Its concept of the Universal Church and of the individual autonomous unit of Christ's Mystical Body, under the headship of him who is firmly believed to hold the place of Christ, is singularly free from the influences of individualism and subjectivism that have so often plagued the Church in subsequent eras. In its unpretentious way—for it deals always with the family, a small unit—it accentuates man's social nature to a degree that may not readily be appreciated today. The choir's prayerfulness; the good zeal exercised within the monastic family (Ch. 72), and by the family in its external works; the spirit of obedience as the presence of Christ in the midst of the brethren rather than a legalistic treatment of the superior's rank and authority; corporateness of virtue; love of local tradition—a family trait, certainly; concentration on *being* rather than the more modern exhortation to *action*, are trends, attitudes, and ideals which will want long and careful study from today's novice before he can successfully translate them into action.

But however helpful attention to his social nature may be in aiding him to be a worthy religious and man of the Church, and however deeply he may have drunk of the doctrine that all good comes to him through his monastic family, whereas all evil befalls him only through separation from the same,<sup>6</sup> the monk is soon brought to the realization that he remains an individual. He must also care intensely for this phase of his spiritual formation. The force of the good example of those about him, the spiritual assistance of his companions in religion, the brotherly word of encouragement, the exhortations, private and public correction of faults, the infinite variety that "the aid of many brethren" (Ch. 1) may assume, are perceived by the individual, primarily. They wield a great force in his moral life.

### *Humility*

St. Benedict has been called, with excellent right, the Church's

<sup>6</sup>This question is proposed at length in the meditations on stability, the vow of attachment to one's monastic family in: Sause, Bernard A., O.S.B., *The School of the Lord's Service*. St. Meinrad, Indiana, Grail Press, 1948. vol. 2, p. 57 f.

Doctor of Humility. St. Bernard, St. Thomas, and other ascetical masters, quote his exposition of the virtue at length and without modification. Chapter 7 of St. Benedict's Rule is a spiritual masterpiece and commands the attention of any person who would learn humility profoundly. It applies the virtue to every phase of religious striving to serve God—from fearful, conscious dwelling in the Divine presence, to control of laughter and the manner of walking.

### *Obedience*

The distinctive feature of Benedictine asceticism has always been recognized as the spirit of obedience—which in most of its manifestations is scarcely distinguishable from Benedict's presentation of humility. Obedience harmonizes and makes powerful the spiritual forces in the life of every follower of Christ. Created to be balanced and mutually helpful in man's nature, in a limited likeness to the perfect harmony in Jesus Christ, the mutual aid between intellect and will was destroyed by sin. Even in the new order, under the Second Adam, with the light of faith and the sacramental aids for the will, the struggle continues all the days of man's life on earth. Obedience restores the harmony, and in a vivid sense makes the monk like his Divine Model. In the opening sentence of the Prologue to his Rule, Benedict calls monasticism "a return to God through the labor of obedience." In a broad sense one may say that every chapter that follows is an unfolding of that statement.

Commentators on the Rule delight in referring to St. Bernard's emphasis on the love motive necessary for ideal obedience:

"Perfect obedience knows no law. It is bound by no restrictions. It is not content with the limitations of profession, but is drawn by the most powerful impulse of the will, under the influence of grace, into the realms of love. It submits unhesitatingly to all that is enjoined, with the vigor of a generous and cheerful spirit . . . and heedless of ways and means, is infinite in its liberty. It is willing to embrace even impossible things, and confident of God's help, obeys from love even in such extremes."<sup>7</sup>

### *Ideal Approach*

St. Benedict's treatment of obedience may serve to focus the attention on a point that may not sufficiently be appreciated in reading any one of the four accepted Rules by the great founders of religious bodies. The Rule stresses *ideal* obedience. For Benedict

<sup>7</sup>St. Bernard, *Liber de praecepto et dispensatione*, c. 6. P.L. 182:868.

there is no such thing as mediocrity, or mere external submission. For him an act of obedience must be "acceptable to God and agreeable to men." (Ch. 5) The virtue permits of "no delay in execution, as if the matter had been commanded by God Himself." (*Ibid*) The same zealous imitation of Christ out of love of God (Ch. 7, third degree of humility) expresses itself in phrases denoting the quality of the monk's submission, like: "the ready step of obedience," "without hesitation, delay, lukewarmness, murmuring, or complaint." (Ch. 5) It is to be performed cheerfully.

Benedict never descends from his ideal. In his Rule he treats only of perfect obedience; other than that he mentions only the punishments for disobedience. With him the emphasis is not on what must be done to fulfil the law: he takes that for granted. On that assumption he builds. Positive human law is generally concerned with the minimum necessary to preserve an ideal. St. Benedict is intent on the maximum that man can offer his Creator.

The thought may be viewed from another angle: the more universal a society, the broader the concessions and the more numerous the provisions of tolerance that must be made for the weaknesses of human nature, the more general and sweeping, and easy-of-acceptance the norms which must be shared by everyone. By contrast, the smaller and more unified the group, the more sharply defined and intensified its ideal. The monastic family for which the Rule is designed is large enough to embody and give expression to the social principles of religious life in common. It is compact and unified enough to preserve the most distinctive features that mark a group of men devotedly seeking God.

### *The Lectio Divina*

An ideal of this kind must constantly be fostered by every means possible: in this case obviously by study, instruction, exhortation, good example. St. Benedict, who drew no distinctions among those who gave acceptable proof of sincerely seeking God, realized the importance of what is today commonly called spiritual reading for monastic formation. He demands several hours a day of this pious exercise which was more a leisurely study and mastering of revealed doctrine than the fretful flitting from page to page that moderns call reading, more an approach to God than an ostentatious acquaintance with titles, authors' lives and styles of writing, rather for spiritual upbuilding (*aedificatio*) than faithfulness in fulfilling a half-hour of the day's horarium.

*Nothing Is to Be Preferred to the Love of Christ*

If the spirituality of the sons of St. Benedict has a distinguishing mark, it is that it is eminently Christocentric. The Master of Montecassino employs an identical expression three times: Nothing is to be preferred to the love of Christ. Every line of the Rule seeks to induce the monks to translate that love into action.

In the fourteen and a half centuries of their existence, the religious who have borne the name of the Patriarch of Western Monks have contributed only two insertions into the Roman Ritual: the Sign of St. Maur, imparted with a relic of the True Cross and designated with the name of St. Benedict's first disciple only because he first imparted it, and because his name is invoked in the ceremony; and the blessing of the medal-cross of St. Benedict, which is likewise a manifestation of complete confidence in the Sign of Salvation.

Love of Christ underlies Benedict's every appeal. The perfection of obedience is that "for the love of God a man subject himself to a superior in all obedience, imitating the Lord, of whom the Apostle saith, 'He became obedient unto death.' " The love motive for other works, which presupposes the ascent of all the degrees of humility, guarantees the perfect fulfilment of every virtue. As nothing else ever can do, love of Christ leads to the worthiest prayer, the most acceptable offering of the Sacrifice, to intimacy of union with God.

*Contemplative Nature of Monasticism*

As the monk continues to live under the grace-filled inspirations of his professed way of life, and is careful to hold himself ever free from distracting attachments (however good they may be), he discovers something of the powerful attraction of recollectedness (he has outgrown insistence on rules of silence—Benedict speaks much more often of judicious and charitable speech than of silence), the way of humility, the filial fear, the spirit of compunction that leads to intimate union with God. His whole carefully-regulated life, the daily liturgy's richness of thought, the environment of the enclosure, his private prayer, separation from the world, the humble works of obedience, the consecration of his whole being to God at the altar, will not allow him to remain silent. Now he *must* speak to God—no longer only in the prescribed and official prayers, but freely, generously, in his own words unhesitatingly addressed to his Father, pouring out the protestations of his love. Correspondence with the graces of monasticism begets a love so intense that it informs one's every action: it seeks every possible means to prove itself. When the

professed person begins to live on this plane, he realizes that the Father of Mercies, who is never outdone in generosity, has fulfilled all the hopes of profession morning. He has learned the spirituality of Benedict of Montecassino, Patriarch of the Monks of the West. That, in fact, is the promise of the Master to his every follower. In the concluding paragraph of the Prologue to his Rule, he states: "As we advance in the religious life and faith, we shall run the way of God's commandments with expanded hearts [that is, with an ever increasing generosity] and unspeakable sweetness of love; so that never departing from His guidance, and persevering in the monastery in His doctrine until death, we may by patience share in the sufferings of Christ, and be found worthy to be coheirs with Him of His kingdom."

## "Behold This Heart . . . ."

C. A. Herbst, S.J.

THERE is a copybook seven by nine inches containing sixty-four pages treasured at Paray-le-Monial in France. It is the life of St. Margaret Mary written in her own hand, an account of her spiritual life and of the dealings of the Sacred Heart with her. Under obedience, with great pain, she wrote this *Autobiography*. (*Autobiography: Life of Saint Margaret Mary Alacoque Written by Herself*, Visitation Library, Roselands, Walmer, Kent, 1930.) From that little book, it seems to me, one can best learn to know, understand, and practice devotion to the Sacred Heart of Jesus. We learn there from her whose heart Christ found ready and so like His own, and from Our Lord Himself, the nature and practice of this world devotion which is everybody's devotion. One finds there a statement, a complaint, a request, and a promise.

"Behold this Heart, Which has loved men so much, that It has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love" (*Autobiography*, No. 92). This is the statement. "So much." How much? Love is proved by deeds rather than by words. "He loved me and delivered himself for me" (Gal. 2:20). "He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:8). Our Lord, our Creator,

came from eternal life to temporal death for love of us. "Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost, of the Virgin Mary; and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried." All these wonderful feats of love our beloved Champion has done for us to win our love. And yet, in the very same breath with this statement of His love for us must come

*The complaint.* ". . . and in return I receive from the greater number nothing but ingratitude by reason of their irreverence and sacrileges, and by the coldness and contempt which they show Me in this Sacrament of Love. But what I feel the most keenly is that it is hearts which are consecrated to Me that treat Me thus." (*Ibid.*) I wonder who could count the insults and outrages committed against Our Lord in the Holy Eucharist these nineteen hundred years! I wonder who could calculate the amount of ingratitude and irreverence and sacrilege and coldness and contempt shown the Sacred Heart of Jesus in the Blessed Sacrament by religious, for these are the "hearts which are consecrated to Me." The deepest wounds and the ones slowest to heal are inflicted by rejected love. Men and women are driven to desperation and to self-destruction by this. Sins against Jesus Christ in the sacrament of His love wound His Sacred Heart very deeply. Sins committed by religious against the Sacred Heart whom they have chosen as their Beloved for life are especially hateful to Him.

#### *Our Lord's Requests*

*The request* Our Lord made is manifold. "In the first place thou shalt receive Me in Holy Communion as often as obedience will permit thee, whatever mortification or humiliation it may cause thee, which thou must take as pledges of My love" (*ibid.*). Love longs for union with the beloved. Our Lord wants us to take His sacred Body and precious Blood in Holy Communion as food because food is most intimately united with us. He wants us to be united with the soul as frequently and continuously as possible, too. The mortification or humiliation frequent Communion might bring St. Margaret Mary in 1675, when it could easily be considered the mark of a presumptuous or proud soul is, of course, absent now.

"Thou shalt, moreover, communicate on the First Friday of each month" (*ibid.*). The fact gives the clear, strong response to this request. One has but to enter a church on the First Friday and see a whole congregation rise as one man and go to Holy Communion.



ion in order to realize what a revolution this desire of Our Lord has wrought. One readily notices that this request is more general than the *nine consecutive* First Fridays in reward for which Christ made the "Great Promise."

"Every night between Thursday and Friday I will make thee share in the mortal sadness which I was pleased to feel in the Garden of Olives, and this sadness, without thy being able to understand it, shall reduce thee to a kind of agony harder to endure than death itself. And in order to bear Me company in the humble prayer that I then offered to My Father, in the midst of My anguish, thou shalt rise between eleven o'clock and midnight, and remain prostrate with Me for an hour, not only to appease the divine anger by begging mercy for sinners, but also to mitigate in some way the bitterness which I felt at that time on finding Myself abandoned by My apostles, which obliged me to reproach them for not being able to watch one hour with Me. During that hour thou shalt do what I shall teach thee." (*Ibid.*) Each Thursday night Christ invites us to share in the sadness and agony of death He underwent during His Passion. He asks compassion with Him, companionship, prayer for sinners, reparation for desertion by His apostles. These things are very consoling to the Sacred Heart.

#### *Feast of the Sacred Heart*

"Therefore, I ask of thee that the Friday after the Octave of Corpus Christi be set apart for a special Feast to honour My Heart, by communicating on that day and making reparation to It by a solemn act, in order to make amends for the indignities which It has received during the time It has been exposed on the altars" (*ibid.*, No. 92). This was the climax of the desires of the Sacred Heart. St. Margaret Mary celebrated this feast in a little way with her novices on St. Margaret's day, July 20, 1685. "This drew upon me, and also upon them, many humiliations and mortifications, for I was accused of wishing to introduce a new devotion" (*ibid.*, No. 95). It is a long and painful task to bring into the liturgy of the Church a feast founded on a private revelation, and its advocates also trod the way of humiliations and mortifications. But in 1765 the Holy Father Clement XIII approved the Mass and Office of the Sacred Heart. Pius IX extended it to the universal Church in 1856. It was raised to the rank of a feast of the first class with an octave by Pius XI in 1929. The same Sovereign Pontiff ordered that every year on the feast a solemn and specially formulated act of reparation



to the Sacred Heart of Jesus be made in all the churches of the world. And since, as the twentieth century dawned, Pope Leo XIII had consecrated the whole human race to the Sacred Heart, this request of Our Lord was solemnly fulfilled by His spouse, the Church.

*The promise*, too, is manifold and, as is the way with Christ, the reward far outweighs in richness the required work. "I promise thee that My Heart shall expand Itself to shed in abundance the influence of Its divine love upon those who shall thus honour It, and cause It to be honoured" (*ibid.*, No. 92). We have to go to St. Margaret Mary's letters for more details. "He promises that all those devoted to this Sacred Heart shall never perish and that, as It is the source of all blessings, He will shower them in abundance upon every place where a picture of this Sacred Heart is exposed to be loved and honored. By this means He will restore broken homes. He will help and protect those who are in any necessity. He will spread the sweet unction of His ardent charity upon all religious communities in which a picture of this Sacred Heart shall be honored. He will turn aside the just anger of God. He will restore souls to His grace when they shall have fallen from it by sin." (Letter to Mother de Saumaise, August 24, 1685.) With regard to the "Great Promise" that the Sacred Heart "will grant to all those who communicate on the first Friday in nine consecutive months, the grace of final perseverance" let Father Bainvel's remark suffice: "If I am not mistaken, the conclusion will always be that the 'Great Promise' is something unique."

Our Lord told "the beloved disciple of His Sacred Heart" that He would fulfill these promises in return for the love and reparation shown Him in the practices He recommended. The substance of devotion to the Sacred Heart is love and reparation. His manifold request and repeated statements and complaints show this clearly.

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## Quinquennial Report, 1951

Adam C. Ellis, S.J.

THE Sacred Congregation of Religious issued a new decree on July 9, 1947 "regarding the quinquennial report to be made by religious orders and congregations, by societies living in common, and by secular institutes." In this decree the obligation was extended to all superiors general of the three groups mentioned; and a new questionnaire to be followed in making the report was announced as in preparation. Finally, a new annual report was made obligatory on all the superiors mentioned above. The text of this new decree was printed in the REVIEW for September, 1949, pp. 234-240, with introduction and comment.

When the forms for the new annual report were ready for distribution and the new questionnaire was available, the late Cardinal Lavitrano (d. August 2, 1950), then Cardinal Prefect of the Sacred Congregation of Religious, addressed a circular letter to all superiors general in which he gave some practical instructions for making out both the quinquennial and annual reports. The official English version of the new questionnaire for the quinquennial report was published in the REVIEW, January to September inclusive, 1950. And in the November number, pp. 309-316, under the title "First Annual Report," some practical suggestions for making out this report contained in Cardinal Lavitrano's letter were given, together with some others, in order to help our readers fill out these forms for the annual report for the first time.

The purpose of this final article is to offer helpful directives for drawing up the quinquennial report, and to indicate some practical conclusions to be drawn from the questionnaire itself.

### *General Directives*

1) *Who must make this report in 1951?* (a) All lay congregations of religious men (Brothers). (b) Likewise the superiors general of all religious institutes of women in all the countries of America (North, Central, and South America).

2) *In what language should the report be written?* Clerical institutes must answer the questions in Latin; lay institutes, Brothers and Sisters, may use the vernacular, that is, either English or French.

German, Italian, Portuguese, or Spanish.<sup>1</sup>

3) *May the quinquennial report be typed?* It not only may, but should be typed if this can be done. Otherwise, if written by hand, the handwriting must be clear and good ink used. The report should be typed or written on good bond paper, not too heavy, and not translucent.

4) *Must the question be stated before each answer?* No, it is not necessary to include the question with the answer, but it suffices to put the number of the question before the answer.

5) *What method should be followed in answering the questions?* Always answer the question with a complete sentence, never with a mere "yes" or "no." Give briefly and clearly all the information pertinent to the subject. An example or two may help. Question 24 a) reads: "Is the general council at present up to its full membership?" The answer might be: "Yes, the general council is up to full membership at present. One of the councilors died during the year 1950, but another councilor was elected in conformity with the prescriptions of our constitutions." Again, question 190 states: "Was the delivery of the dowry made according to law?" The answer might be simply: "We have no dowry."

6) *When must the report be handed in?* Any time during the year 1951. But it should cover the five-year period from 1946-1950 inclusive.

7) *Must all the councilors sign the report?* Yes, all the councilors and the superior general must sign the report. Hence the report, when completed, should be given for a private reading to each of the persons who are obliged to sign it; after they have done so, it should be discussed in a common meeting and corrected or improved, according to circumstances, if that be considered necessary by the majority, before it is signed by all.

<sup>1</sup>There are three official *Latin* texts of the new questionnaire or *Elenchus Quaestionum*: (1) 342 questions for *pontifical* institutes; (2) 322 questions for *diocesan* institutes; (3) 171 questions for independent monasteries and houses. However, only the first, that for pontifical institutes, has been translated into English. Furthermore, in the questionnaire for diocesan religious, there are three questions which do not appear in that for pontifical institutes, and in the questionnaire for independent monasteries and religious houses there are fifteen such questions. Those using text two or three, for diocesan institutes and independent monasteries respectively, will have to find their questions in the larger text for pontifical institutes. To facilitate this task, a chart has been drawn up giving the correlation of numbers for the three texts, and on the back of this chart have been printed the additional questions just referred to. A copy of this chart may be had free of charge by sending a self-addressed, stamped (three cents) envelope, to the author of this article at St. Mary's College, St. Marys, Kansas.

8) *What should a councilor do after he has voiced his objections to the superior and to the other councilors in council meeting, but to no avail?* First of all, he must sign the report along with the others. Then he may, if he wishes to do so, submit his own judgment to that of the unanimous contrary opinion, and rest satisfied. Finally, if he feels bound in conscience to report the matter to the Holy See, he may do so in a private letter, being careful to state only objective facts in his minority report.

9) *To whom is the report to be sent?* Orders, congregations with simple vows, societies living in common, and secular institutes approved by the Holy See must send their reports directly to the Sacred Congregation of Religious; address to Very Rev. Secretary, Congregation of Religious, Pallazzo delle Congregazioni, Piazza S. Callisto, Rome, Italy. All diocesan institutes, independent monasteries and houses are to send their report to the local ordinary of their mother house. When he has read it, he will add his comments to the report and then send it on to the Sacred Congregation of Religious. If the diocesan congregation, society, or secular institute has houses in other dioceses, the local ordinary of the mother house must send copies of the report to all those local ordinaries as well, and after receiving their comments, add them to his own before sending the report to the Holy See.

10) *In the case of a pontifical institute of religious women, who sends the report to the Holy See? Is it the local ordinary of the mother house, or the superior general?* The decree of the Sacred Congregation of Religious (No. VII) states explicitly that the superior general is to send in the report after she has obtained the signature of the local ordinary in conformity with canon 510.

11) *What is the import of the signature of the local ordinary? Must he read the report?* The local ordinary has no obligation to read the quinquennial report of a pontifical institute. He merely signs it in order to authenticate (*subsignare*) the signatures of the superior general and her council members.

#### *Practical Hints from the New Questionnaire*

1) From question 4 for diocesan institutes one draws the conclusion that it is the mind of the Holy See that diocesan congregations should apply to the Holy See for the status of a pontifical congregation (*iuris pontificii*) when they have developed sufficiently to meet the requirements.

2) Similarly, from question 9 for diocesan congregations it may

be inferred that they are not to be divided into provinces.

3) Religious are not to undertake new works, whether spiritual or temporal, which are beyond the scope of the special end of their constitutions. Question 5 asks whether this has been done, and by what authority.

4) For the establishment of a new religious house, a written contract should be drawn up in accordance with canon law and with due regard to civil law (question 21).

5) The superior general has the obligation of promulgating decrees and decisions of the general chapter, and of enforcing them (questions 35-37).

6) The councilors of religious superiors—general, provincial and local—are to be given due freedom of speech; and the common law as well as the particular law must always be observed in the decisions, appointments, and voting of whatever kind (question 53).

7) Matters in which the common or particular law grants to councilors a deliberative or a consultive vote must be submitted to them for their consideration in common; hence meetings of superiors and their councilors must be held regularly (questions 49-51).

8) Superiors are expected to observe the provisions of canon law and of the constitutions regarding both the common obligations of religious, and the special obligations of their own office (question 62).

9) It is the desire of the Sacred Congregation of Religious that, where it can be done conveniently, a confessor should be available in the chapel before the reception of Holy Communion (question 85).

10) Superiors are to see to it that religious are allowed a suitable time for preparation for and thanksgiving after Holy Communion (question 85).

11) The administration of the property of a religious institute must be carried on not arbitrarily, but according to the common law and to the constitutions (question 109).

12) When for just reasons the permission of the Holy See is obtained to engage in business, every semblance of fraud as well as of avarice is to be diligently avoided, and care must be taken to see that the religious occupied in these business dealings may not suffer spiritual harm (question 130).

13) The Sacred Congregation of Religious considers it a grave abuse to delay the profession of a novice because the expenses of the postulancy or novitiate had not been paid (question 164).

14) No religious once professed of temporary vows should ever be without vows because of a failure to renew them at the proper time (question 200).

15) The Sacred Congregation of Religious wishes that the use of the telephone and of the radio be regulated by superiors and chapters, and that radio programs be censored (questions 214, 215).

16) Religious superiors are to watch over and assist those of their subjects who are pastors (canon 631, §§1-2) and, in case of need, admonish and correct them (question 292).

17) Superiors (a) are strictly obliged to give their subjects adequate preparation for their work, whether it be teaching, nursing, or other corporal or spiritual ministry, and (b) they should see to it that their subjects get suitable food and sleep; and (c) that in the exercise of external works the religious life be fostered, and all moral dangers avoided (questions 301-311).

### Conclusion

We have given a considerable amount of space in the REVIEW to *Reports to Rome*, both to the new questionnaire for the quinquennial report as well as to the new annual report. At first sight one might conclude that these reports are of interest only to the superiors who have the obligation of making them. But if we examine the questionnaire we shall find that it contains a very practical and fairly complete statement of the law of the Church regarding religious, with continual references to the canons of the Code of Canon Law which are generally cited, and with frequent allusions to the decrees, instructions, and jurisprudence of the Holy See. Hence all religious can read the questionnaire with profit. The questionnaire likewise affords a safe norm of action for superiors, consultors, treasurers, and masters of novices since it provides them with a valuable reminder of their duties. Higher superiors can find in it direction for government, and a stimulus to action, since it provides for them matter for the study and examination of their duties and obligations. Finally it provides a safe guide for the visitation of houses inasmuch as it gives the principal points upon which action is to be taken during the visitation. May all religious derive profit from it, and find in it the ideals and standards of the Holy See in their regard, as well as a norm for the solution of many points which may appear to be obscure or controverted.

## Unworthy Ministers of the Sacraments

Clarence McAuliffe, S.J.

THE attitude of Catholics towards their priests differs radically from that of Protestants towards their clergymen. The Protestant pastor is expected to possess the social graces. He must keep in good contact with his flock. He should be a good story teller, a hearty hand-shaker, a sincere sympathizer. He should have a pleasing voice since one of his principal functions is to lead congregational prayers and songs. He must have some preaching ability, but he must be careful on what subjects he exercises it. He is not likely to be criticized if he speaks on government planning or child welfare or home economics even though he forges no link between such subjects and man's salvation. If he deals with religious topics, he must confine himself to a limited number of moral questions or to a few hazy dogmatic generalities. He ought to be an adept organizer, and the more dances, bazaars, clubs, social gatherings he organizes, the more satisfied will his people be. If he is found wanting in too many of these endowments, he is likely to find himself a pastor with a much diminished congregation, or a pastor besieged by an indignant congregation which will have him ousted from his post. This may not be true of all Protestant denominations and parishes, but it certainly holds for many of them.

Catholics, too, would like to see their priests gifted with many of the aptitudes demanded of the Protestant clergyman, but they consider them as secondary. They expect their priests to be men of God (Protestants also expect good example and a certain righteousness in their spiritual leaders), but even moral deviations do not make the priest unbearable. Catholics realize that the priest, whatever his lack of talent or his delinquencies, holds a sacred office. He has been consecrated eternally to God to do, not his own, but God's work. He may be morose, anti-social. His sermons may have the effect of a mother's lullaby. His singing may be a series of auditory shocks. But the principal work he has to do does not depend on his personal capabilities. He says Mass. He confers the sacraments. These are his prime duties. Everything else is secondary. And it is a marvel of God's operation in the faithful that most of them realize that their



priests can administer beneficial sacraments and celebrate efficacious Masses even though they are "bad priests." Our people are aware that the Mass and the sacraments have a God-given efficacy that cannot be frustrated by unworthy ministers. The subjective spiritual condition of the priest cannot impede the divine effects of those religious rites which were instituted by Christ Himself, because they operate automatically.

### *What Are the Reasons?*

It might be profitable, however, for us to examine the reasons for this. Why is it that a callous sinner can confer a sacrament which will bestow its spiritual effects on a recipient who is properly disposed? Why is it that sacramental ministers who do not have even the Catholic faith, such as apostates, rationalists, heretics, schismatics, Jews, pagans, can nevertheless, confer a sacrament or sacraments without interfering with their power to sanctify those who receive them? The facts are certain. Unholy ministers and faithless ministers can do so. But how do we know that Christ Himself wanted His sacraments to operate independently of the holiness and faith of their ministers?

Before answering this question, it might be well to insist that in all cases the minister must place the external rite of the sacrament correctly. He must properly unite what we call the "matter" and the "form" of the sacrament. Take the example of Baptism. The minister must always use true natural water. He must so apply this water to the recipient that it touches the skin and flows. He must at the same time pronounce the prescribed formula of words with his lips. Since baptism can be validly administered by any sane adult whatever, no special power deriving from orders is required in its minister.

### *Essentials for Validity*

In all the sacraments except baptism and matrimony, however, the extraordinary spiritual power bestowed by ordination is essential for validity. No matter how holy a minister may be, therefore, his efforts to produce sacramental graces are in vain unless he administers correctly the basic external elements of a sacrament. Even should this be done, no sacramental graces are communicated unless the minister is endowed with the unique spiritual power conferred by ordination. Once so much is assumed, we now ask why it is that a defective spiritual condition of the minister, such as the state of mor-



tal sin or lack of faith, cannot prevent a sacrament from imparting its graces automatically to a person who is sufficiently disposed to receive it fruitfully.

It should be observed that reason alone, independent of God's revelation, could not have decided the correct answer to this question. God surely could have, had He so willed, made the validity of all the sacraments contingent on the faith and holiness of their minister. Had He done so, ministers would have had an additional incentive to foster their faith and to preserve the state of grace. Furthermore, reason left to itself might argue that a minister bereft of faith and holiness could not be an active agent in the administration of sacraments, since these by their very nature infuse grace and augment the virtue of faith. How can one who does not possess the Holy Spirit confer the Holy Spirit on another? These and other rational considerations could be advanced to prove that ministers of sacraments must have faith and at least the state of grace. But although our faith is always reasonable, we never learn it by having recourse to reason as its main conduit. The object of faith is God's revelation which is proposed to us proximately by the Church. Hence faced by the present problem, we seek the Church's teaching and traditions. But we shall show later on that, even from the rational side, we can advance excellent reason why God made His sacraments independent of the faith and holiness of their ministers.

### *No Rebaptisms*

It had been the custom in the Church from her earliest days, just as it is at present, not to rebaptize heretics when they were converted to the Catholic church. Such heretics had already been baptized in their own sects and so by heretical ministers. But if the rite had been properly administered, the Church simply took for granted that such baptisms were valid even though conferred by ministers who rejected, either culpably or inculpably, part of the true faith. Such converts from heresy were obliged merely to make a profession of faith and to go to the sacrament of penance.

About 220 A.D., Agrippinus, Bishop of Carthage in Africa, began to inveigh against this custom. He declared that such converts should also be rebaptized because their previous baptism was invalid by the very fact that its minister had not possessed the full Catholic faith. The illustrious St. Cyprian, successor to Agrippinus in the See of Carthage, sanctioned the same opinion and insisted on its observance in the dioceses of Africa. When, however, he consulted

(about 254 A.D.) Pope St. Stephen about the matter, he received the following reply: "If, therefore, heretics of any sect whatever come to you, add nothing to the traditional practice of granting them absolution . . ."

This decision of St. Stephen's, based as it was on the ancient custom, came to prevail despite temporary opposition in Africa and Asia Minor. Thus we find St. Augustine, looking back on the dispute a hundred and some odd years later, declaring: "According to Blessed Cyprian, his predecessor Agrippinus had been the first to "amend" this most wholesome custom (of not rebaptizing heretics); rather should we believe that Agrippinus was the first to corrupt, not to correct it." So, too, St. Vincent of Lerins some years later pronounces this judgment on the dispute: "The antiquity (the custom of not rebaptizing heretics) was retained, the novelty was exploded." Finally the Council of Trent expressly defined the matter as an article of faith against the Protestant innovators of the sixteenth century: "If anyone says that baptism which is conferred in the name of the Father and of the Son and of the Holy Ghost, with the intention of doing what the Church does, is not a true baptism, let him be anathema."

It should be noted that this definition is concerned directly with baptism alone. Nevertheless it is certain that heretical ministers, provided they possess the power and place the matter and form correctly with the intention of doing what the Church does, can validly confer any sacrament whatever. All the sacraments are laden with the merits of Christ. That is why they confer grace automatically. If, then, heresy in the minister cannot prevent the spontaneous infusion of grace by baptism, neither can it prevent this infusion of grace by the other sacraments. So, a true bishop, even a heretic, can validly confirm or ordain. Heretical priests, if validly ordained, can say Mass and administer Extreme Unction. The only exception is the sacrament of penance. For this sacrament not only priestly power but also ecclesiastical jurisdiction is necessary for validity. If this jurisdiction is wanting, absolution becomes invalid, but it *does not become invalid because the minister is a heretic or an apostate*. The invalidity proceeds solely from lack of jurisdiction. It is, therefore, universally true that heresy in the minister does not make any sacrament invalid.

Moreover, although the controversy of the third century was concerned with heretical ministers only, we know for certain from

other sources that ministers who possess no trace whatever of divine faith, such as rationalists, apostates, pagans, can validly administer baptism. Hence the practice of urging even pagan doctors or nurses to baptize infants, when they are in danger of death and no one else is available should be retained and even spread. The Council of Florence declares, though it does not define as of faith, the following: "In case of necessity not only a priest or deacon, but even a layman or laywoman, yes, even a *pagan* and a heretic is able to baptize, provided he observes the rites of the Church and intends to do what the Church does."

### *Can Sinners Act Validly?*

But these arguments do not answer the question whether a sinner also can confer a sacrament validly. Lack of faith is often inculpable. A sincere Protestant, for example, even though he does not have the true faith in its fullness, may be in the state of grace. No sin attaches to his incorrect belief because he honestly believes it is correct. Hence a minister deprived of the true faith may be free from sin. On the other hand, a minister may retain the Catholic faith and yet be in the state of mortal sin. Thus a priest might be a sinner because he deliberately violated a grave precept and yet the faith of the priest remains intact. Hence it does not follow as a logical conclusion that since an unbeliever can validly confer a sacrament, therefore a sinner can do the same.

Nevertheless, if we revert to the third century dispute previously outlined, we shall find that from it we can deduce that sinful ministers cannot impede the efficacy of baptism. Some, at least, of the heretical ministers who had baptized converts who later were admitted into the Church without a second baptismal ceremony, were not only heretical, but were also formally heretical. They knew they were in error and yet they obstinately persisted in their error. To do this is to sin very seriously. Hence some of these ministers were at the same time heretics and sinners. Yet the validity of their baptisms was never questioned on this second score. St. Cyprian was worried about their unbelief, not about the culpability of that unbelief. Therefore the ability of a sinner to administer baptism validly was not even challenged. It is clear, then, that everybody admitted implicitly that sinners could validly baptize.

Should there be some doubt whether any of these heretical ministers were culpable of their heresy, we should have to prove our point from a slightly different angle. Even though their heresy may

not have been sinful, this much at least is morally certain: some of those heretical ministers who had performed the baptism of later converts, were guilty of mortal sin of *some kind*. It would have been a miracle if none of them during a period of two centuries had been in the state of sin when baptism was administered. Yet the fact remains that when their converts joined the Church, no one even dreamed of investigating the moral state of the heretical ministers who had baptized them. Everybody, even St. Cyprian and his followers, realized that the results of such an investigation would have been irrelevant and could have had nothing to do with the validity of the baptisms conferred. Thus even those who denied the validity of baptism when performed by a heretic, implicitly conceded along with the whole Church that the sinfulness of the minister could not affect the sacrament's value.

### *The Council of Trent*

When heretics such as the Donatists and later on the Waldensians and Albigensians (13th century) and still later the followers of Wycliffe and Huss (15th century) asserted that sinful ministers could not validly confer the sacraments, they were condemned by the Church officially. Finally in the sixteenth century when the leaders of the Protestant Revolt repeated the same falsehood, the Council of Trent proscribed the error as heretical when it declared: "If anyone says that a minister in the state of mortal sin, provided he observes all the essentials which belong to the effecting or conferring of a sacrament, neither effects or confers the sacrament, let him be anathema." Thus confirmation, extreme unction, confession and the other four sacraments lose none of their power to produce grace in their recipients just because their minister happens to be a sinner. Sacraments, therefore, truly produce their grace "*ex opere operato*," not only independently of the merits of the subject, but also independently of the merits of the minister. The latter's deficiency in faith or his moral degradation cannot destroy or even weaken their efficacy.

### *Fittingness of Doctrine*

Once we know that God has revealed this doctrine, we can find good reasons for His making the essential rites of His Church superior to the weakness of their ministers. In the first place, the minister of a sacrament is in the strictest sense, only a *minister*. He is not acting in his own name, but in that of Christ. He places rites that were instituted by Christ, not by himself. He places rites that bear within

themselves the merits of Christ, not his own merits. He is merely an official. Now we all know that officials can act just as efficaciously in performing their official functions regardless of their personal beliefs or delinquencies. A judge may not believe in the law he officially upholds, he may be a disgrace to his fellow citizens in his moral conduct, but his decisions do not lose any of their binding force because of them. He acts in the name of the State in rendering judgments, his verdicts are just as binding as those of a judge who believes in the laws and whose private life is blameless. Similarly, the subjective beliefs and moral vagaries of the minister of sacraments cannot obstruct their grace-producing power as long as the rites are properly placed and conferred.

Again, if the sanctifying activity of the sacraments were dependent on the faith or holiness of their ministers, the faithful would be beset by endless mental anxiety about their own spiritual welfare. They would wonder if the priest who says Mass is in the state of grace and a true believer. If not, they would get no grace from Holy Communion when he would distribute the Sacrament. Again, a dying sinner wants to confess his sins. His salvation depends on a good confession. But suppose the priest who hears his confession is himself a great sinner and, as a result, his absolution would be invalid? The penitent would lose his soul because he did not make an act of perfect contrition.

### *Anxiety Removed*

Moreover, the anxiety would be increased by the fact that we cannot know whether a person has faith and is in the state of grace. Faith and holiness are primarily *internal* qualities. We cannot be certain that the minister of a sacrament has them. Our judgments about the holiness of others are necessarily superficial, since we cannot glimpse the inner workings of any human soul. As a result of this principle, we would never know for sure whether any sacrament was fruitful for us, and the entire Church, both clerical and lay, would be in a continual ferment. Such a spiritual condition would hardly be compatible with the reiterated promise of Christ that His followers would enjoy peace of soul.

Finally, if the efficacy of the sacraments were contingent on the faith and sanctity of their ministers, certain lines of conduct incompatible with the teaching of Christ would be almost necessarily engendered. The laity would be suspicious of their priests. They would pry into their private lives. They would be on the watch for

scandalous reports about them. They would misinterpret many of the actions of their priests. They would falsely conclude that a priest was a sinner when he was not. Priests would be reported sometimes rightly, oftentimes wrongly, to their bishops. Bitterness, detraction, calumny, suspicion, rash judgments would tear apart the Mystical Body of Christ which on the Word of God Himself should be permeated with that harmony that flourishes between the different organs of a healthy human body.

The doctrine, therefore, that the value of the sacraments does not depend on the faith or holiness of their ministers, a doctrine so foreign to the Protestant mind, is part of our Catholic faith. It is a most consoling doctrine. Our sanctity depends upon ourselves. This is true not only of our meritorious works, but even of that sanctity which results from reception of the sacraments. Sacraments work *ex opere operato*. They produce their grace independently of the spiritual condition of their ministers. These ministers are expected to keep in the state of grace. They are obliged under pain of mortal sin not to administer a sacrament unless they are in this state. But if they fail to observe this precept, they harm only themselves. They cannot harm those who receive the sacraments from their hands. The recipient need worry only about himself and his own preparation. If this preparation is substantially sufficient, he himself will receive grace *ex opere operato* and no human being can prevent this God-given effect.

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### NEW APOSTOLIC CONSTITUTION

Pope Pius XII has recently issued a new Apostolic Constitution *Sponsa Christi*. This document regulates the cloister or enclosure of *nuns* in such a way as to make it possible for the nuns in postwar Europe and elsewhere to support themselves since many contemplative monasteries have lost all their endowments and are receiving relatively few vocations. The strictly papal cloister of canons 600-604 is limited to that part of the house in which the nuns habitually dwell (cells, dormitories, refectory, community room, private garden, and the like) under the title of *major papal cloister*, while the rest of the house and grounds within the monastic compound where the labors for the support of the community are carried on are called *minor papal enclosure*. The Apostolic Constitution also treats of Federations of Independent Monasteries and recommends them by pointing out their advantages without, however, making them of obligation. We hope to give our readers more information on this Apostolic Indult and on the subsequent Instruction of the Sacred Congregation of Religious.

## How Are Your Eyes?

M. Raymond, O.C.S.O.

CARYLL HOUSELANDER claims that "words are like clouds of wind-blown seed," that within them lies "the mysterious secret power that seeds have to *bring forth life*."

I turned from her article to my mail. Three letters, so brief they are more fittingly called "notes," showed me that Caryll had been most conservative. She could have claimed more than seminal powers for words. She could have said that there are occasions when they have all the might we now know lies in certain atoms. I was living one of those occasions. Let me tell you about it.

The first letter I lifted told how an Archbishop, in a public address, had informed his audience that the Trappistines in Wrentham, Massachusetts, had received more than four hundred applications this past year. "Half of them," he added, "were from dissatisfied religious." That word "dissatisfied" set me thinking. After a little while I wanted to write to the Archbishop and tell him the longer we live in religion, the more dissatisfied we grow. Not with our vocations. No! Not with our rules and constitutions. Indeed no! Not with our work or our fellow-workers. Daily our love for these grows. But we know a gnawing dissatisfaction which is nothing but a loneliness for heaven and a longing for the face of God. I could have given His Excellency example after example not only of middle-aged religious, but of diocesan priests, who have come to me this past year with eyes turned avidly toward Gethsemani. Why? Because of that divine restlessness so aptly described by Augustine when he exclaimed: "Our hearts were made for Thee, O God, and they shall never know rest until . . ." Yes, the longer we live, the lonelier we grow for the sight of God and the sharper becomes our dissatisfaction with life on earth.

I did not write that letter. For the longer I pondered the matter, the clearer I saw that there is another kind of dissatisfaction in the lives of some religious and I feared the Archbishop might have been referring to that. I know it should never be there. Occasionally I am puzzled beyond the telling to find it deeply ingrained in individuals who have greyed in religion. I meditated and mused on this matter for days, not only because of what the Archbishop had said,



but because of two other letters in the same mail.

A mother general had written: "The appointments were placed in the mail last evening, and I am glad to know they are accompanied by your prayers." A sister superior had written: "The Annual Thin Letters just came in, so pray . . ."

You can see how those two sentences kept me thinking along the lines in which the Archbishop's remark had set my mind. I believe they will have the same effect on all who entered religion before we began to speak and spell the way they print the *Ordo*, that is, before any woman was known as a WAC, any girl as a WAVE, or any boy as just another GI Joe. For the most part the thoughts conjured up are pleasant. For it is always refreshing to find real religion in religious, Christ in Christians, and self-forgetfulness in selfish human beings. But as we go on thinking, it will be clear to all that both Mother General and Sister Superior had only one prayer in mind. They wanted me to pray: "*ut videant*—that they might see." For while anyone who has celebrated a silver jubilee in religion can tell tale after tale of actual heroism brought forth by the few words these "annual thin letters" or their equivalents carry, they will also have memories of a few human tragedies brought on—not by the "letters" mind you, but by the *eyes* that read them. There's the point: it is the *eyes* that read them.

This fact that not only our happiness here on earth, the proper development of our characters and personalities as religious, and our genuine progress in the spiritual life, but in very truth our ultimate sanctity and consequently our eternity in heaven or hell depends entirely on our *vision* has been so deeply impressed on me by a series of happenings which began with what I have already narrated, that I feel I would be untrue to God and His grace did I not ask you: "How are *your eyes*?"

First, there was the nun who had just received her "thin letter" and was starry-eyed. I had to think that I was looking on one who was radiating the same wonder, awe, and joy that must have rippled out from Bernardette after a vision of "the Lady" and from Margaret Mary after a session with the Sacred Heart. Her letter told her she was to spend the next few years, and perhaps the rest of her life, in India. She was tremulous with happiness, for she realized she had been specially chosen for a special task, that a high commission had come from the High Command. And while she was not blind to the trials that lay ahead for her as a human, she was wise enough



to focus her gaze on the trust that had been placed in her by the Divine. Her only request was: "Pray that my family see it as I do."

Then there was an older nun whose eyes held a different light, whose tongue told a different tale. She had not been changed. No "thin letter" or its equivalent had come to liberate her, as she said, from her "misery."

I spoke to her as earnestly as I could about Divine Providence and the wisdom of God, insisting that He gives us the one environment in which we can best grow. It did not take. I spoke of superiors as representatives of Christ, striving with all my might to stir up faith and have her thrill to the truth that in hearing them, we hear Him. She did not respond. I appealed then to what has always appealed most to me, showing how obedience is the touchstone of our loyalty to God and the grandest tribute of our love. I made very little impression. She lifted eyes that were lusterless and dull, eyes that seemed to hold in their deeper depths some slowly pulsing pain, and said: "Oh, if I could only see it that way!"

The contrast struck me forcibly. All too vividly did it make me realize that there is such a thing as spiritual myopia and very real astigmatism of the inner eye, the eye of the soul. I tried hard to excogitate some corrective for this faulty vision and some sure cure for an eye-ailment so serious that it can ruin a life.

Recently, when I was in the hospital for a check-up of my "wild cells," the supervisor of surgery invited me to a tour of her department. I went. I had heard exceptionally high praise of the arrangements in this particular hospital. I soon saw that there was firm foundation for that praise. Sister showed me through sixteen or eighteen splendidly-equipped operating rooms, opened glass cases that held so many skillfully-shaped instruments that I was open-mouthed in marvel at the ingenuity of man and the thoroughness of the science of surgery. Then she had a nurse show me what a specialist would use in a lobotomy and explain the entire technique. I was speechless in admiration of the daring of these modern doctors. But it was not until Sister had led me into the smallest room on the whole floor that I saw why God had planned this particular visit at this particular time.

"This is where they do the eyes," she said, as she opened a case and dazzled me with a display of shining steel scalpels more delicate than any I could have dreamed existed. Then she told me of the "eye-bank," revealing one of the greatest marvels of modern surgery.

It seems that specialists can take the cornea from the eye of a dead man, stretch it over the blind eye of one who is alive, and have him see.

You can readily understand why my meditations and musings for the next few days were on the possibilities of some similar surgery for the eyes of the soul. If we priests, I thought, who so often have to use what we may well call spiritual scalpels, could only take the cornea from the eye of Calvary's dead Christ and stretch it across the blinded eyes of . . .

Then it burst on me! What I had been dreaming of as a possibility, what I had been turning in my mind as a bit of fond fancy and a fetching analogy, I suddenly realized was actual fact. Baptism has done for the eyes of our spirits what these master surgeons are now doing for the bodily eyes of the blind. Has it not, by subtlest sacramental surgery, inserted us into the Mystical Body of Christ? Has it not made us His members? Of course. But where are the eyes in any body? Are they not in the *head*? Does it not follow then, that so long as we act as His members, we will see things through *His* eyes?

The musings and meditations of these few days had led me where meditations and musings of the past ten or twelve years have almost invariably led me—to the doctrine of the Mystical Body of Christ. Think along with me now and see whether this doctrine, properly understood and rightly applied, does not allow us to diagnose the diseases we have mentioned, isolate the very germs that cause them, and proffer the infallible cure.

That sounds hopeful, doesn't it? Almost too hopeful. But let us see. At baptism we were made Christ, but we did not cease to be ourselves. Hence, while the sacrament effected much *ex opere operato*, it left almost as much to be accomplished *ex opere operantis*. For while those waters and words, plus the proper intention on the part of the minister, sufficed to incorporate us into the God-Man; to transform us into Him not only our own intention will be required, but along with it what may well be water—our sweat and tears—and what most certainly will be *works*.

Limiting ourselves to this matter of vision, can it not be said in all sincerity that in baptism we received a sort of supernatural transplant, giving us a second lens, so that now we can look on all things either through the lenses that are human, or the stronger ones that are divine? Is it not true that we Christians, and especially we reli-

gious, have double-vision? that we are able to view things either with the eyes of man or with the eyes of the God-Man? that on everything which impinges in any way on our consciousness we can foolishly limit our sight at secondary causes or have it pierce through to see Him who is the First and the only Uncaused Cause? Is there anything in our days or nights, anything in the entire sweep of our lives, that cannot be looked upon in practically the same way we look upon a consecrated Host? The "species" are there. The "thin letters" of which I spoke came from a definite address, passed through the ordinary channels of the mails, bore the signature of a human being. But to the Christian conscious of his or her Christhood, to the religious fully aware of his or her dignity as His member, to the soul sensitive to reality, these things are but "species," mere accidents; the substance lies beneath.

Why is it, then, that we do not always see things this way? Simply because we do not look through the divine lens. The trouble is not in our minds; it is in our wills. Our eyes must be directed. If we set them looking through the cornea we received from the First Adam, we shall see as human beings. That is what happened to *Félicité Lamennais*, once his writings had been condemned by Rome. His friend and fellow-worker, *Lacordaire*, was wiser. He looked through the cornea given by the Second Adam, and saw truth. The deathbeds of these two men might well haunt all of us, for they contain the greatest lesson for anyone's life. One used the eyes given him at birth and died a reprobate. The other employed the vision given at rebirth and died as we all want to live and die—in the arms of Mother Church, which are also the arms of Him who is our Head.

But I don't have to go to that extreme to show you the practicality of looking at things as members of His Body. I can limit myself to the question of temporal happiness, that quiet of mind and peace of soul we all crave, and prove that this doctrine is the panacea.

Oculists will tell you that many a headache comes from using improper lenses. I will tell you that in the spiritual order many a headache comes from the same cause. If we want happiness every hour of the day, if we want an easy pillow at night, if we want a conscience that will approve us and our actions at every examen, one thing alone is necessary, to direct the gaze of our minds through the lenses given us by the God-Man and see always and in everything exactly what He saw, the Will of the Father.

Simple, isn't it? But let me tell you it will make life sublime.

Let me say that I can safely paraphrase St. Alphonsus Liguori and claim that "what distinguishes perfect from imperfect religious is the use of the divine lens." Or I can borrow from St. Teresa of Avila and say that you can be assured that the devil has no better device to keep us from the heights than to have us look through the cornea we had when we came from our mother's womb, neglecting the one gained by being born again of water and the Holy Ghost.

What an example Peter Claver gives us of all this. He had devoted himself to the slaves at Cartagena. Already he had baptized more than a quarter of a million when word came from his superior: "Stop baptizing." I think most of us would have answered that command the way Peter answered the command of the high priest: "We must obey God rather than man." But Peter Claver stopped baptizing. The saint had been holding public devotions to the palpable spiritual profit of the poor benighted slaves. His rector told him to put an end to them. Claver could have looked, as many of us would have looked, and seen the hand of the calumnious and the envious in this mandate. He didn't. He put an end to the devotions immediately. But the campaign of hostility went on. Small-souled criticism won from superiors the injunction that Claver change his whole manner of instructing. Now remember this man had been as effective in his milieu as Xavier had been in the Indies. What would you have done in the circumstances? What would I have done? Claver changed his entire manner of instructing. But still the opposition was not satisfied. It did not rest until it had obtained from higher authority the complete removal of this man from this glorious work. Claver went to his new assignment with all the cheer with which a newly ordained priest goes to the altar. How could he do it? By using the divine lens, acting as a member of the Mystical Body of Christ and seeing superiors through the eyes of the Head of that Body and hearing in their voice the voice of God the Father.

Now who wouldn't thrill to hear His voice? Who would not leap to obey His command with a happiness—but I had better stop there, lest what seems lyrical prove a humiliating exposé of our own short-sightedness.

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## Classic on Higher Prayer

Jerome Breunig, S.J.

[The book reviewed in this article was not controversial in purpose though the theoretical position of Poulain is now controverted. Thus he holds that mysticism in his special sense is outside the normal development of the Christian life. The book is reviewed independently of its controversial stand because of its unique value for spiritual direction and for its descriptions of mystical experiences.—ED.]

**A**UGUSTIN POULAIN'S *The Graces of Interior Prayer*<sup>1</sup> is a great book. It is unquestionably one of the most important and influential books ever written on the science of prayer. It is not new, but it has been out-of-print for so long that it may be new to many of our readers. Because of this and of its importance for many religious as well as of its special timeliness today, it seems necessary to review at greater length this reprint of the classic work. Poulain's book was first published fifty years ago. Ten years later the first English edition appeared. The present volume from Herder is all the more valuable because it includes an introduction by J. V. Bainvel. This introduction gives a thorough, competent review of the book, adds an occasional needed qualification and clarification, and presents a brief picture of the impact the book had on mystical studies. As far as the present reviewer knows, Bainvel's introduction, a book in itself, is here appearing for the first time in English. Written primarily for spiritual directors and then for mystics and budding mystics, Poulain's book will also be helpful for anyone interested in God's extraordinary communing with souls.

The secondary title of the book is "A Treatise on Mystical Theology." It is necessary to note from the beginning and to remember that Poulain, unlike most spiritual writers of the present day, uses the term *mystical* in a very restricted sense.

Today there is much evidence of interest in mystical theology and in the supernatural phenomena which are its object of study. Numerous Manresa and other study clubs are investigating ascetical and mystical problems. New periodicals devoted to spiritual subjects have appeared in recent years. Thomas Merton's books have found a wide reading public. The number of vocations to the contemplative life has increased. Another example of and a contribution to the growing interest is E. Allison Peers' standard edition of the

<sup>1</sup>See the "Book Review" section, p. 52 for details on publisher, price, etc.

works of St. Teresa of Ávila and St. John of the Cross. In fact, books on the theory of mysticism, biographies of mystics, anthologies of such writings, books of private revelations have multiplied in the past few years. But interest and concern is by no means limited to the academic realm of books. The press has given extensive publicity to some of the stigmatics of the present day. Reports of apparitions have become well known throughout the world. While remaining deeply respectful before God's special dealing with chosen souls and deriving spiritual benefit from them, there is always need for caution and guidance in order not to espouse every claim of supernatural intervention.

### *Helpfulness of Book*

In this milieu Poulain's work has a special timeliness. For people who would like to evaluate private revelations, cases of visions, stigmata, etc., this is the book. The book is helpful on the level of practical judgment of publicized supernatural phenomena and on the level of theoretical study of mystical theology. In *Graces of Interior Prayer* the interested priest, religious, or lay Catholic, as well as the non-Catholic, the scientist and the non-scientist can find a rather complete, systematic, and factual study of extraordinary supernatural phenomena. The book should help clarify an outlook, perhaps modify misguided enthusiasm. At any rate, it will foster a more reserved and prudent point of view. For instance, Poulain shows that even among the saints there were false visions and even in true visions false human alloy sometimes became mingled with the divine.

Those interested in the problems of mystical theology should welcome this volume because it is a good counterbalance to the theoretical approach that is now being emphasized. Poulain follows the descriptive rather than the speculative school which endeavors, as he described in his preface, "to systematize all facts theologically by connecting them with the study of grace, of man's faculties, of the gifts of the Holy Spirit, etc." R. Garrigou-Lagrange's *The Three Ages of the Spiritual Life* is a good example of the speculative school.

### *From the Author's Preface*

Poulain clarifies his purpose at the outset. "I wished as far as possible to give very clear and accurate descriptions as well as very plain rules of conduct." His purpose, then, is descriptive and prescriptive. He continues: "If I do not associate myself with the speculative school it is not from contempt. It deals with many high and interesting questions. But the readers I have in view do not desire

these things. I am writing especially for those souls who are beginning to receive the mystic graces and who do not know how to find their way in this new world. And I address myself to those also who are drawing near and who have entered into the adjacent states. Now such persons require something really practical. They wish for exact pictures—I was about to say photographs—in which they can recognize themselves immediately. They also require rules of conduct reduced to a few striking formulae, easy to remember and to apply."

He foresees an objection. "Certain theologians would require more than this. They will perhaps see in this little book a mere manual, resembling those treatises on practical medicine which do not lose themselves in high biological theory, but merely teach us how to make a rapid diagnosis of each disease and lay down the proper treatment. But I confess that I should think myself very happy to have attained such a difficult end."

The author's precautions which seem applicable to most works by mystics or on mysticism are the following. They are also in his preface. "The mystic graces do not lift the soul out of the ordinary conditions of Christian life, or free it from the necessity of aiming at perfection." "Mystical graces are not sanctity but merely powerful means of sanctification; they must be received with humility and corresponded to with generosity." "To pass our time in dreaming of the mystic ways is a dangerous error." Finally, "for all spiritual questions it is necessary to have a director. The more extraordinary the ways by which the soul is led, the greater, as a rule, is the need of direction."

Unlike most writers on the subject of prayer, Poulain's purpose is not primarily inspirational but rather scientifically descriptive and prescriptive. The object of the study, of course, of its very nature has inspirational value. Nor does Poulain exclude this for he ends his preface: "I pray God that this book may accomplish the only end that I had in view: the good of souls. May it awaken within them an attraction for prayer and the need to unite themselves with the divine Master . . . May the souls raised to the fruitful joys of the mystic life become more and more numerous in the Church, especially amongst those who have been consecrated to God. *Send forth Thy spirit . . . and Thou shalt renew the face of the earth.*"

#### *Teacher and Scientist*

Poulain was a teacher and a scientist. As a good teacher he took



pains to be clear. He had been a professor of mathematics for many years, and the reader suspects that he was adept at the use of the blackboard. In his early years he wrote a book which he playfully called the "Poor Man's Geometry." In this book he used all his inventive genius to simplify the theorems for the slowest boy in the class. In *Graces of Interior Prayer*, "with its short phrases, its explanations simple sometimes almost to the point of naïveté, its clear divisions, its many paragraphs, its clever typographical devices" (Bainvel's description of Poulain's style, page xxxvi), we find the same gracious teacher eager to bring the difficult subject matter within his pupil's wave length.

As a scientist in the best modern traditions Poulain endeavors to support his statements by factual data. He has so arranged the book that after each chapter he gives evidence to support the previous development. The basis for his treatment of interior experience is the writing of the mystics. In many instances he has also drawn from his own experience with mystics of his own time. Poulain himself said: "In thirty years I have come to know thirty-three persons who seem to have real supernatural graces, and nine who have false visions" (p. xxxv). The scientific treatment should commend the book to all. Incidentally, the book should help non-Catholic doctors, psychiatrists, and others who wish an introduction to mystical phenomena but would find a purely speculative treatment based on the unseen realities held by faith alone relatively unintelligible.

### *The Table of Contents*

Poulain has divided his treatise into six parts: (1) Preliminary questions which give principal definitions and explain ordinary prayer; (2) General ideas about the mystic union; (3) A study of the degrees separately; (4) Revelations and visions; (5) Trials of contemplatives; and (6) Supplementary questions. Herder's present volume adds to the appendices of the original work an appendix on the question of acquired and infused contemplation and another on the discernment of spirits. The latter includes the Rules of St. Ignatius, Counsels of St. Teresa on Temptations, and Illusions and Marks to Discern the Spirit of God, according to St. Margaret Mary.

The author begins his work by making a clear-cut distinction between ordinary prayer and extraordinary or mystical prayer. To clear the ground for the distinction he first points out four degrees of ordinary prayer, namely, vocal, meditative, affective, and simplified prayer; next he notes the progression and describes at some length



affective prayer and especially the prayer of simplicity. According to Poulain, the prayer of simplicity, though close to mystical prayer, does not contain any mystical element. The prayer of simplicity is still the result of human efforts. All kinds of prayer, of course, require grace. He confines the use of the word *mystic* to "supernatural acts or states which our own industry is powerless to produce, even in a low degree, even momentarily" (p. 1).

The author then points out four degrees of the mystical union:

- 1) incomplete union (prayer of quiet);
- 2) full union (prayer of union);
- 3) ecstatic union (ecstasy);
- 4) transforming union (spiritual marriage).

Always the teacher and scientist, he distinguishes each successive degree by a new discernible fact. In the prayer of quiet the union between God and the soul is incomplete, for *the imagination is free* and distractions are possible. In the prayer of union the imagination is no longer free, but *the action of the senses is not suspended*, communication with others and withdrawal from prayer are possible. In ecstasy *all sensation and voluntary movement are suspended*. In turn, spiritual marriage is distinguished as *a stable and constant state*.

*"To explain mysticism in an hour's time"*

After this general division of the higher supernatural states, the author attempts to describe what constitutes this higher state. He realizes the ground is holy and the task is difficult, but hear the earnest, sympathetic teacher: "The ordinary man prefers speed to everything else. Details do not usually interest him, but only the main lines . . . He seems to say: Try in an hour to make me understand exactly what mysticism is. *This can be done*" (p. 64). The fundamental nature of the mystic union Poulain describes as *God's presence felt*. He states this in two propositions which he calls theses. The first thesis affirms the fact, the second uses the analogue of sensations to enlarge on the experiential presence. After this he gives ten secondary characteristics of the mystic union.

Because of the special importance, the two theses describing the fundamental nature of the higher state will be given in the author's own words.

The first thesis: "The mystic states which have God for their object attract attention at the outset by the impression of recollection and union which they cause us to experience. Hence the name of mystic union. Their real point of difference from the recollection of

ordinary prayer is this: that in the mystic state, God is not satisfied merely to help us to think of Him and to remind us of His presence: He gives us an experimental, intellectual knowledge of this presence. In a word, He makes us feel that we really enter into communication with Him. In the lower degrees, however (prayer of quiet), God only does this in a somewhat obscure manner. The manifestation increases in distinctness as the union becomes of a higher order" (pp. 64-65).

In the explanation that follows immediately Poulain says: "There is a profound difference between thinking of a person and feeling him near us. And so when we feel that someone is near us, we say that we have an experimental knowledge of his presence. In ordinary prayer we have only an abstract knowledge of God's presence" (*Ibid.*).

This "experience of God" is obtained through quasi-senses in the spiritual order. His second thesis brings this out. "In the states inferior to ecstasy we cannot say that God is seen save in exceptional cases. We are not instinctively led to translate our experiences by the word *sight*. On the other hand, that which constitutes the common basis of all the various degrees of the mystic union is that the spiritual impression by which God makes known His presence, manifests Him in the manner, as it were, of something interior which penetrates the soul; it is a sensation of saturation, of fusion, of immersion. For the sake of greater clearness, we can depict what is felt by describing the sensation by the name of interior touch" (pp. 90-91).

#### *The Secondary Characteristics of Mystic Union*

Poulain gives (p. 114) the following ten secondary characteristics that mark the mystic union:

- 1) The mystic union does not depend upon our own will;
- 2) The knowledge of God accompanying it is obscure and confused;
- 3) The mode of communication is partially incomprehensible;
- 4) The union is produced neither by reasonings, nor by the consideration of creatures, nor by sensible images;
- 5) It varies incessantly in intensity;
- 6) It demands less effort than meditation;
- 7) It is accompanied by sentiments of love, of repose, of pleasure, and often of suffering;

- 8) It inclines the soul of itself and very efficaciously to the different virtues;
- 9) It acts upon the body and is acted upon in return;
- 10) It impedes to a greater or less extent the production of certain interior acts; this is what is called the ligature.

In the third part of his book, Poulain studies each of the degrees of the mystic union separately. His explanation of the Two Nights of the Soul pointed out by St. John of the Cross is enlightening. The Night of the Senses is a preliminary state, "the borderland of the mystic state," while the Night of the Soul, which precedes the transforming union, comprises the three lower states of mystic union under their negative aspect.

In his treatment of revelations and visions Poulain continues the descriptive-prescriptive method, especially noting the possibility of false visions and of the false mingling with the true. He also gives rules-of-thumb for directors and for recipients of the heavenly favors.

The section on trials to contemplatives is brief, but brings out that contemplatives must be cut in the heroic mold of the Crucified. In his final section on supplementary questions of mysticism, the author treats in the same scientific manner of topics such as the desire for mystic union, quietism, and frequency of the mystic states.

### *Concluding Tribute*

What Cardinal Steinhuber wrote of the first edition forty-five years ago still stands. "It is with real satisfaction that I have read your Reverence's book on *The Graces of Interior Prayer*. I cannot resist the desire to congratulate you with all my heart upon this fine and useful work. Directors of souls and the masters of the spiritual life will draw from it abundant supplies of enlightenment and the counsels necessary to enable them to solve the many complicated questions that they will encounter. What pleases me is the simplicity, the clearness, and the precision of your exposition, and still more, the solidity of the teaching. I can say the same for the care that you have taken to rely upon the old and approved masters who have written on the subject of mysticism. You dispel their obscurities, you reconcile their apparent contradictions, and you give their language the turn that the spirit of modern times demand."

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- "The Particular Friendship"—Vol. V, p. 93.
- "Remedies for the Particular Friendship"—Vol. V, p. 179.
- "Emotional Maturity"—Vol. VII, p. 3.
- "More About Maturity"—Vol. VII, p. 63.
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# The Destiny of Religious Women

William B. Faherty, S.J.<sup>1</sup>

**A** CURSORY PERUSAL of Our Holy Father Pius XII's speeches on woman's role in modern life might well lead one to the hasty conclusion that they contained little direction for religious women. He spoke of motherhood as "the sphere of woman." He set down a great challenge for women today—to rebuild family life,—and as the first means towards this objective he wanted them to restore the aura of honor and dignity that should surround a mother's place there.

The Religious Sisters, on the other hand, have renounced the possibilities of motherhood in the home to consecrate their lives to Christ's service. Are they therefore on the periphery of the great social reform work to which Pope Pius XII called modern women?

The only answer that can justly be given after a careful study of the papal teaching is a round "No." Some readers have drawn too many hasty and unfounded conclusions from the Pope's words. They have not read all his speeches on the general subject. (He has addressed groups of women nine distinct times on various aspects of their lives and work.) They have accorded too much attention to the Pope's more novel and sensational statements, such as his proclaiming the unmarried lay state a "vocation," and his urging women to vote and seek public office. When the full picture of the Holy Father's teaching is seen, the important place of religious women comes sharply into focus.

In his most publicized speech of October 21, 1945, Pope Pius XII did state: "The sphere of woman, her manner of life, her native bent is motherhood. Every woman is made to be a mother . . . For this purpose the Creator organized the whole characteristic makeup of woman." Immediately, however, he clarified the issue that he was speaking of motherhood "not only in the physical sense," but also in the "spiritual and more exalted, but no less real" sense.

This was consistent with the general tenor of his teaching. In a speech<sup>2</sup> given four years previously, entitled, "Guiding Christ's Little

<sup>1</sup>Father Faherty of Regis College, Denver, is the author of *The Destiny of Modern Woman in the Light of Papal Teaching*, which is reviewed in this issue. (See page 52). The present article is based on a section of the book.

<sup>2</sup>Copies of this inspiring address can be obtained at a very low cost from the Nat. Council of Catholic Women, 1312 Massachusetts Ave., N. W., Washington 5, D.C.

Ones," the Pope had spoken more explicitly on this two-fold motherhood. Addressing the mothers in his audience, the Holy Father remarked: "Our words have been addressed principally to you, Christian mothers. But with you we see around us today a gathering of nuns, teachers and others engaged in the work of Christian education. They are mothers, too, not by nature or by blood but by the love they bear the young."

Then turning directly to this latter group, he continued: "Yes, you too are mothers; you work side by side with Christian mothers in the work of education; for you have a mother's heart, burning with charity . . . You are truly a sisterhood of spiritual mothers whose offspring is the pure flower of youth."

Such were the Holy Father's beautiful words on "spiritual motherhood."

### *Praise of the Religious Life*

Pope Pius XII's remarks on religious life came not as a separate statement but as part of the full teaching on woman's role in the modern world. In his address of October 21, 1945, he discussed all three "vocations" open to young women today: marriage, the unmarried lay state, and the life of the consecrated religious.

About the religious life, he stated: "For nigh onto twenty centuries, in every generation, thousands and thousands of men and women from among the best in order to follow the counsels of Christ" have left the "world" to devote their lives to His service. "Look at these men and women," he continued, "See them dedicated to prayer and penance, intent on the instruction and education of the young and ignorant, leaning over the pillow of the sick and dying, open-hearted for all their miseries and all their weakness, in order to relieve them, ease them, lighten them and sanctify them."

"When one thinks of young girls and women," he concluded, "who willingly renounce matrimony in order to consecrate themselves to a higher life of contemplation, sacrifice, and charity, there comes at once to the lips the word that explains it: vocation. It is the only word that describe so lofty a sentiment." The Pope finished this passage with the explanation that the call of God may come either as an overpowering summons or as a gentle impulse, so diverse are the modulations of His voice.

Addressing the representatives of Italian Youth Organizations in 1943, he spoke at length on the great need of vocations in these times, especially in the fields of education, organized charity, and

foreign missions. After extolling the value of religious life in fostering the Church's mission and mentioning the great solicitude of the Church today for the life of consecrated service—a solicitude rarely equalled, he insisted, in the long annals of Christian history—the Holy Father concluded, "Let her accept it who can, taking Christ's words in the sense of an invitation and encouragement." As a fitting crown to this speech, he made the memorable statement, "Christian virginity is the triumph of civilization."

### *The Challenge to Modern Woman*

When the Pope challenged modern woman to work for the restoration of family life, he realized that many would very justly wonder why the Church continued to encourage the call to the religious Sisterhoods. Why not lay less emphasis on this vocation for a decade or so? After all, where Catholic family life is strong, religious vocations abound.

Anticipating this reasonable objection, the Pope forestalled it by an immediate and thorough answer. "Is the common good of the people and the Church perhaps jeopardized by this (the encouragement of the religious vocation)?" he asked. "On the contrary, these generous souls recognize the union of the two sexes in matrimony as a good of high order. But if they abandon the ordinary way and leave the beaten track, they do not desert it, but rather consecrate themselves to the service of mankind with a complete disregard for themselves and their own interests by an act incomparably broader in its scope, more all-embracing and universal."

They have given up the possibility of children of their own, yet they teach the children of others the way to Christ. They help mothers in the care of their youngsters by establishing day nurseries. They substitute for the mother in conducting orphanages. They care for the sick members of all families.

They protect the unity and sanctity of the family, furthermore, in a hidden but very influential way. While those intent on destroying the foundations of Christian civilization advise infidelity within the marriage bond and "free love" outside, the Church points with paternal pride to thousands upon thousands who have gone beyond the command of God and have accepted His free call to do something even greater. Because of this sacrifice, hundreds and hundreds of married people can ask themselves in the midst of difficulties: "Can I not live up to the high requirements of my state of life, when



WILLIAM B. FAHERTY

so many of my fellow human beings live up to the more exacting demands of a higher state?"

### *Renewal of Family*

When the Pope suggests means to effect the renewal of the modern family, the great part religious Sisters can play becomes even more evident. The foundation of all work for the restoration of the family, the Holy Father remarked, is a solid personal spiritual life. The first goal is to be the restoration of the honor and dignity that should be the Mother's in the home.

Who are in a more strategic position to build a solid spirituality and proper attitudes toward home life in the mothers of tomorrow than the Religious Sisters who teach them in the schools and colleges today? Nor are Sisters engaged in other apostolic activities on the periphery of this great work. Those who conduct hospitals, retreat houses, and the like, have a part that is perhaps less obvious but equally important in this work of family restoration to which their Holy Father challenges them.

### *Conclusions*

Certain profitable conclusions for the individual lives of the Sisters suggest themselves from the words of Pius XII which have been briefly considered here. If religious Sisters are to look on their life as a spiritual motherhood, the qualities that mark a true Christian mother's relationship with her children—the qualities that marked Our Lady's relationship with her Divine Son—will be the aim of the religious Sister. This will counteract any influences which in these days of standardizing agencies and statistical social service might lead an occasional individual toward a depersonalized goal of expertness in nursing, teaching, or other profession.

Secondly, the vocation of most young women to be the mother of a family in the home could receive much more stress in high school and college instruction, equal in quantity even to the attention most Sisters very justly bestow on their own high type of vocation.

Above all, the Holy Father's words should be an encouragement and an inspiration in these apocalyptic times which he himself has called "perhaps the greatest religious crisis humanity has gone through since the origin of Christianity."

## Book Reviews

**THE MEANING OF FATIMA.** By C. C. Martindale, S.J. Pp. 183. P. J. Kenedy and Sons, New York, 1950.

This is not just another book about Fatima. It gives a brief, clear description of the Blessed Virgin's appearances; but to that it adds a frank appraisal of the difficulties and inconsistencies in the account of the Fatima happenings, and a sensible, penetrating explanation of these problems.

Fr. Martindale's treatment is marked by a fine balance. He is objective, almost scientific in his approach; yet sympathetic and sensitive to the human elements involved. He is very discerning in his evaluations of the testimony given by the witnesses, particularly the three children; yet there is never a tinge of debunking. Add to this reverent, straightforward attitude the fact that the author is intimately acquainted with Fatima and with the previous writings about the subject, and it is hard not to accept his judgment on the apparitions.

Special attention should be drawn to the introduction, which is the key to Fr. Martindale's treatment of the Fatima narrative. In a few pages, the author gives a brief but clear explanation of the Catholic Church's attitude towards private revelations. His analysis of the psychology of the "visionary" is particularly valuable. This introductory section alone would be enough to make the book worth reading, and the remainder of the book fulfills the promise of the introduction.—BERNARD COOKE, S.J.

**VOCATION TO LOVE.** By Dorothy Dohen. Pp. ix + 169. Sheed and Ward, New York, 1950. \$2.50.

Aiming at high ideals, the lay apostle is often handicapped by all-too realistic obstacles. Writing from a layman's viewpoint, Miss Dohen gives the reader a deep insight into some practical ways of retaining spiritual idealism. Religious will find in *Vocation to Love* a refreshing newness clothing old principles, and may blush at the evident high aspirations of "people in the world."

After a comparatively long and somewhat disconnected introductory chapter, the author develops ten unified chapters on penetrating studies of important consequences of *love*. The reader advances through increasingly more interesting and satisfying topics. Outstanding for their simplicity and depth are four chapters on

detachment, prayer, loneliness, and frustration. The clear and descriptive style throughout is captivating.

Religious and laity alike, who ambition great deeds for Christ, should profit from these fifteen-minute excursions into refreshingly modern answers to the old problems facing the zealous apostle in making reality approach the ideal.—ROBERT P. NEENAN, S.J.

**THE GRACES OF INTERIOR PRAYER (Les Graces D'Oraison): A Treatise on Mystical Theology.** By A. Poulain, S.J. Translated from the sixth edition by Leonora L. Yorke Smith and corrected to accord with the tenth French edition with an introduction by J. V. Bainvel and an appendix on the discernment of spirits. Pp. cxii + 665. B. Herder Book Co., St. Louis, Mo., 1950. \$6.50.

For the review of this book see Father Breunig's article, "Classic on Higher Prayer," pp. 39-45.

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### BOOK NOTICES

Another tribute to the present Age of Mary is F. J. Sheed's **THE MARY BOOK** which gives a biography-anthology of the best Marian literature published by Sheed and Ward during the past quarter-century. The reader will find a vast variety of subject matter plus diversity of presentation by great-name authors—Chesterton, Houselander, Claudel, Von Hildebrand, Martindale, Lund, to name only a few. Those eager to read more exhaustively on the subjects will find the sources of the selections listed in the back of the book. Besides the prose, beautiful poems on Mary, these not limited to the last twenty-five years, enrich the collection. Thirteen illustrations, four of them in color, of famous statues and paintings, contribute the final artistic touch to this little library on things Marian. (New York: Sheed and Ward, 1950. Pp. xii + 411. \$4.00.)

**THE DESTINY OF MODERN WOMAN** in the Light of Papal Teaching by William B. Faherty, S.J., is a study of what the last five Popes have said relative to the feminist movement. The most valuable part of the book is the presentation of the positive, realistic teaching of Pius XII on "Woman's Role in the Christian Social Order." The author makes it clear enough in his title, but it might still be well to note, that the present work gives only the *papal* and not the entire teaching of the Church on the question. The book is

recommended for social study classes in colleges and high schools. (Newman Press, Westminster, Maryland, 1950. Pp. xvii + 206. \$3.00.)

A CHAPTER OF FRANCISCAN HISTORY by Sister M. Mileta Ludwig is a competent, well-documented book that puts on record another religious congregation's century of devotedness to Christ. It is the centennial history of the Third Order of Saint Francis of Perpetual Adoration, 1849-1949. The Most Reverend John P. Treacy, Bishop of La Crosse, Wisconsin, has written the foreword. (New York: Bookman Associates, 1950. Pp. xvi + 455. \$5.00.)

Mary Paula Williamson and Mary S. Garrity are the translators of FAITH IN GOD'S LOVE, an original French work composed by Sister Jean-Baptiste, F.C.S.P. The book is intended for "little souls," those, namely, "whose interior life fluctuates constantly between two poles, mistrust of self and absolute confidence in God." Such "little souls" are many both in the convent and outside it, both among the learned and the unlearned. The book is characterized by simplicity, sincerity, and warmth. There is not a discouraging line in it. Despite a certain amount of repetition, it is bound to instil confidence in God, not only in "little souls," but in anybody else. (New York: P. J. Kenedy & Sons, 1950. Pp. xv + 304. \$3.00.)

THE SACRISTAN'S MANUAL by Denis G. Murphy might be called the answer to a sacristan's prayer. The handbook outlines the duties of a sacristan, explains what should be known about the books of the sacristy, gives a good diary-record for the propers of the season and of the saints, enumerates the needs for celebration of the different Masses, for the administration of the sacraments, for Vespers and Benediction, and for other functions and ceremonies, including pontifical ceremonies. Useful appendices, charts, lists of terms, and an index are included. (Westminster, Md.: The Newman Press, 1950. Pp. xii + 156. \$2.50.)

The speech manual, PREACHING WELL by William R. Duffy, is the fruit of many years of teaching public speaking. It will prove a very interesting and useful text-book for seminarians. The marked excellence of this work might be still further enhanced by a chapter on the use of illustrations and a discussion of the papal encyclicals on preaching, especially those of Leo XIII and Benedict XV. (Milwaukee: Bruce Publishing Co., 1950. Pp. xvii + 284. \$2.75.)

# BOOK ANNOUNCEMENTS

THE E. M. LOHMANN COMPANY, St. Paul, Minn.

*St. Andrew Daily Missal* by Dom Gaspar Lefebvre, O.S.B., is now made available in the regular or smaller edition and in a set of the four-volume edition. The price range on these missals will be from \$3.75 to \$20.00.

NEWMAN PRESS, Westminster, Maryland.

*Ancient Christian Writers: Pastoral Care.* By St. Gregory the Great. Translated by Henry Davis, S.J. Pp. 281. \$3.00.

*The Catholic Doctrine of Grace.* By G. H. Joyce, S.J. A reprint. Pp. xiv + 267. \$2.50.

*Martin Luther: His Life and Work.* By Hartmann Grisar, S.J. A reprint. Pp. x + 609. \$4.75.

*A Study of the Gospels.* By T. E. Bird. Another in the series of Scripture Textbooks for Catholic Schools in England. Pp. xiv + 270. \$2.50 (cloth); \$1.25 (paper).

*The Morality of Mercy Killing.* By Rev. Joseph V. Sullivan. A Catholic University dissertation. It contains a good statement of the arguments against euthanasia, as well as informative historical material. Pp. xii + 84. \$1.50.

## Questions and Answers

—I—

When the local chapter (we have no provinces) votes for the delegates to the general chapter, is it proper for those officials who have a right by reason of their office to attend the general chapter to vote in the local chapter as well, or should they abstain from taking part in the local chapter?

Safeguarding any contrary provisions of the constitutions, the superior general and his curia, that is, the officials elected together with him in the previous general chapter, are not considered as a part of the local community in which they live in this matter of elections, since they are already entitled, by reason of their office, to be present at the general chapter. Hence they should abstain from taking part in the local chapter for the election of delegates to the general chapter, and allow the local superior to preside over it. The latter, as a member of the community, has a right to vote in the election of the local delegate.

## —2—

Is the pastor considered an extraordinary confessor or a supplementary confessor for religious women?

By reason of his office a pastor has no jurisdiction to hear the confessions of religious women. Canon 876 of the Code of Canon Law tells us that "all contrary particular laws and privileges to the contrary being revoked, both secular and religious priests of no matter what grade or office require special jurisdiction to hear the confessions of any religious woman and novices validly and licitly, safeguarding the provisions of canons 239, § 1, 1°, 522, 523." The three exceptions mentioned refer to cardinals (canon 239, 1°) who can hear religious of both sexes anywhere in the world, and the occasional confessor of canon 522, as well as the confessor of a sick religious according to canon 523. Hence the pastor may not act as the extraordinary (canon 521, § 1) or supplementary (521, § 3) confessor without special faculties. He may, of course, as *any other priest having diocesan faculties* act as an occasional confessor to whom a religious woman may go in accordance with canon 522.

## —3—

Could a novice who leaves one religious community enter another? Would there be any conditions laid down for this person?

While there is no law in the Code forbidding a novice who has left a religious institute either voluntarily or by request to enter another religious institute (as was the case under Pope Pius X up to the time of the Code), still canon 544 requires that in this case testimonial letters for the postulant or novice who left be asked from the major superior; these letters are to be sent directly to the major superior of the new institute which the ex-novice wishes to enter, not to the ex-novice himself (canon 545). Some institutes forbid the admission of ex-novices in their constitutions, or allow such an admission by way of exception for grave and special causes.

## —4—

If a Sister had no personal property when she made her will at the time of first profession, then later she acquired property by legacy, may she name the mother superior or any other officer of the institute as the administrator of the property recently acquired? May she give the income or interest from that property to her institute? May she will all her property, or part of it, to the institute?

This case is explicitly provided for in canon 569, § 2: "If the novice, because he possessed no property, omitted to make this ces-

#### QUESTIONS AND ANSWERS

sion, and if subsequently property came into his possession, or if, after making the provision, he becomes under whatever title the possessor of other property, he must make provision, according to the regulations of § 1, for the newly acquired property, even if he has already made his simple profession." Hence the Sister must appoint an administrator, and designate the beneficiary of the income during her lifetime. She may name the mother superior or any other official as the administrator of her income, provided the institute is willing to assume that obligation; and she may name the institute as the beneficiary of the income or interest from her property during her lifetime.

Since her will has already been made, she may not change it without permission of the Holy See under ordinary circumstances. In case of urgency which does not permit recourse to the Holy See, the will may be changed with the permission of the higher superior, or even of the local superior, if the higher superior cannot be reached (see canon 583, 2°).

#### —5—

##### When does one become a religious?

The term *religious* may be taken in a strict sense or in a broad sense. In the first case one becomes a religious by the first profession of vows (canon 488, 7°). In the second by the reception of the habit or in any other way that the novitiate is begun. A novice is considered a religious in the second sense as in canon 615—"Novices not excluded;" a postulant, however, would not come under the term *religious*.

#### —6—

A friend who made the Jubilee pilgrimage to Rome brought me a rosary which was blessed by our Holy Father during an audience. I am wondering if the Bridgettine, Crozier, and Dominican indulgences are placed on these rosaries. If not, would it be proper to have these indulgences added?

Unless something to the contrary is indicated, whenever the Holy Father blesses beads or other pious objects he intends to endow them with the so-called "Apostolic Indulgences" and not with any others. Now these do not include the Dominican, Bridgettine, or Crozier indulgences. The Holy Father could have put these indulgences on the beads he blessed, but he did not do so. Hence there is nothing improper in asking a priest who has the faculties (which he received from the Holy Father) to add these indulgences.



## St. Joseph's Patronage

Francis L. Filas, S.J.

PERIODICALS DEPT.

**S**T. JOSEPH'S closeness to Jesus and Mary gives him a degree of dignity and holiness which it is hard to understand. However, if we consider his position as Patron of the Universal Church, we can grasp to some extent the exalted rank God has given him. By studying the greatness of the patronage, we learn the greatness of the patron.

Like every patron saint, Joseph receives from God a quasi-right to protect his clients. This precise relation of patron saint to client is difficult to express in our language, but the fact is certain. The patron is like a father toward his charge, and a strong note of fatherly love characterizes his watchful care.

The Communion of Saints is the bond that unites the Church Triumphant with the Church Militant and the Church Suffering. Due to this bond God grants the saints in heaven a special intercessory power so that by their prayers they can further the spiritual and temporal interests of their brethren on earth. They invoke the merits they gained during their time of pilgrimage, and by an act of supplication they present to God their requests for their clients. In this we rightly discern a manifestation of the all-embracing love which Christ desires to flourish in His Church.

Individual saints can freely be chosen as patrons by anyone. In the case of some, however, it is fitting that they specially watch over particular groups of people or types of enterprises. Ordinarily, this fitness exists because of a circumstance of the saints' lives or some providential direction of their energies and prayers. Thus, the patrons' interests are more specifically those of their clients.

*Papal Pronouncements on Reason for St. Joseph's Patronage*

In the case of St. Joseph his patronage is the logical extension of his duties on earth. Although he was officially declared Patron of the Universal Church by Pius IX in 1870, Pius did not actually create him as such. The Pope proclaimed what had already been a reality. St. Joseph's office as Patron of the Universal Church, as well as the dignity belonging to this title, was a corollary of the office and the dignity which God bestowed on him in making Joseph the head of the Holy Family.

The decree of Pius IX makes this clear. "*Because of this sublime dignity which God conferred on His most faithful servant, the Church has always most highly honored and praised Blessed Joseph next to his spouse, the Virgin Mother of God, and has besought his intercession in times of trouble. . . . Pius IX has therefore declared St. Joseph Patron of the Universal Church.*"<sup>1</sup> The same terminology of "declaring" the Saint's patronage occurs in the Pope's decree of 1871.<sup>2</sup>

Even more detailed is *Quamquam Pluries*, the encyclical of Leo XIII concerning devotion to St. Joseph. "There are special reasons," Leo says, "why Blessed Joseph should be explicitly named the Patron of the Church, and why the Church in turn should expect much from his patronage and guardianship. For he indeed was the husband of Mary, and the father, as was supposed, of Jesus Christ. From this arise all his dignity, grace, holiness and glory. . . .

"The divine household which Joseph governed as with paternal authority contained the beginnings of the new Church. The Virgin most holy is the mother of all Christians, since she is the mother of Jesus and since she gave birth to them on the mount of Calvary amid the indescribable sufferings of the Redeemer. Jesus is, as it were, the firstborn of Christians, who are His brothers by adoption and redemption.

"From these considerations we conclude that the Blessed Patriarch must regard all the multitude of Christians who constitute the Church as confided to his care in a certain special manner. This is his numberless family scattered throughout all lands, over which he rules with a sort of paternal authority, because he is the husband of Mary and the father of Jesus Christ. Thus, it is conformable to reason and in every way becoming to Blessed Joseph that as once it was his sacred trust to guard with watchful care the family of Nazareth, no matter what befell, so now by virtue of his heavenly patronage he is in turn to protect and to defend the Church of Christ."<sup>3</sup>

#### *The Recognition of St. Joseph's Patronage—Its History*

This modern concept of Joseph's patronage lay hidden and unnoticed for centuries. Probably the first writer to call attention to it was John Gerson, the chancellor of the University of Paris. Gerson proposed St. Joseph's guardianship of the Church in a ser-

<sup>1</sup>Pius IX, *Quemadmodum Deus*, ASS 6, 193.

<sup>2</sup>Pius IX, *Inclitum Patriarcham*, ASS 6, 324.

<sup>3</sup>Leo XIII, *Quamquam Pluries*, ASS 22, 65.

mon to the members of the Council of Constance, September 8, 1416. The sermon had as its purpose the adoption of a feast of the espousal of Joseph and Mary. With deep anxiety the chancellor noted the disastrous results of the great Western Schism of 1378, a wound to the Church which was still unhealed. Gerson asked for approval of the feast of the espousal "in order that through the merits of Mary and through the intercession of so great, so powerful, and in a certain way so omnipotent an intercessor with his bride. . . the Church might be led to her only true and safe lord, the supreme pastor, her spouse in place of Christ."<sup>4</sup>

The suggestion made by Gerson was not acted upon, but once it had been put forth, the idea continued to recur to others. What really began to receive marked emphasis was Joseph's part as guardian of the Holy Family. This contained in germ the concept of Joseph's further guardianship of Christ's Church.

It was next elaborated in the *Summa of the Gifts of St. Joseph*, a Latin book written by a Dominican, Isidore de Isolani, in 1522. While depicting the exceptional honors he felt sure would be granted the saint, Isidore heralded the future with this prophecy: "For the honor of His name God has chosen St. Joseph as head and special patron of the Church Militant."<sup>5</sup>

The theme of St. Joseph's guidance of the Holy Family and of the Church continued to run through the devotion as it flourished up to the middle of the eighteenth century. Here, in common with the temporal fortunes of the Church, it suffered a relapse; but with the reign of Pius IX, a hundred years later, it again surged forward.

During the 1860's, various petitions from bishops, priests, and the faithful were sent to the Holy See, asking for St. Joseph's full glorification in the liturgy and for the declaration of his patronage of the Universal Church. Three special petitions were presented to the Vatican Council in 1869-70. It seems that these three were the petitions which immediately led Pius IX to make his declaration on the Feast of the Immaculate Conception in 1870.<sup>6</sup>

### *St. Joseph as Patriarch*

Closely related to Joseph's title of Patron of the Universal Church is his title of Patriarch. Ordinarily, the name "patriarch" is reserved for a man who is the father of numerous descendants. The patriarchs

<sup>4</sup>John Gerson, Sermon of September 8, 1416, Conclusion; *Summa Josephina*, 213.

<sup>5</sup>Isidore de Isolani, *Summa de donis S. Joseph*, III, 8.

<sup>6</sup>For historical details, cf. Filas, *The Man Nearest to Christ*, ch. 9, 10.

of the Old Testament deserve the title not only because of their venerable fatherhood, but also (in a spiritual sense) because of the Messias who was to be born of their line. They were literally "patriarchs in preparation," in view of God's promise of the Savior who was to spring from the Jewish people.

St. Joseph was truly the greatest of the patriarchs, understanding the term in this spiritual meaning. Our Lord took human nature of the virginal wife of Joseph, and in this fashion the saint exercised the rights of father over Him whose spiritual posterity would embrace all the elect.

Leo XIII explains how Joseph's position as patriarch is linked with his office as patron. "Conformably with the Church's sacred liturgy," the Pope writes in his encyclical on St. Joseph, "the opinion has been held by not a few Fathers of the Church that the ancient Joseph, son of the Patriarch Jacob, foreshadowed both in person and in office our own St. Joseph. By his glory he was a prototype of the grandeur of the future guardian of the Holy Family. In addition to the circumstances that both men bore the same name—a name by no means devoid of significance—it is well known to you that they resembled each other very closely in other respects as well.

"Notable in this regard are the facts that the earlier Joseph received special favor and benevolence from his lord, and that when placed by him as ruler over his household, fortune and prosperity abundantly accrued to the master's house because of Joseph. . . . Thus, in that ancient patriarch we may recognize the distinct image of St. Joseph. As the one was prosperous and successful in the domestic concerns of his lord, and in an exceptional manner was set forth over his whole kingdom, so the other, destined to guard the name of Christ, could well be chosen to defend and to protect the Church, which is truly the house of God and the kingdom of God on earth."

In the early 1700's the Holy See was considering the re-insertion of Joseph's name into the Litany of the Saints, from which he seems to have been dropped at some earlier date. In the study of this question, Cardinal Lambertini (the future Benedict XIV) published a strong defence of Joseph's position as patriarch. He wrote,

"That St. Joseph can be called Patriarch is proved from the fact that the patriarchs, according to the holy Fathers and both ancient and more recent writers, were those who were the progenitors of the

<sup>7</sup>Leo XIII, *Quamquam Pluries*.

families of the Chosen People. Since, therefore, St. Joseph was the putative father of Christ our Lord, He who is the head of the predestined and the elect, the name of patriarch is for this reason rightly and deservedly attributed to St. Joseph, and by this very name is he addressed by most writers.

"St. Joseph was not the natural father of Christ our Lord and did not generate Him, but this alone can prove that he was not the father of the faithful by natural generation, as were the other patriarchs. It does not hinder him from being patriarch in a more perfect and more exalted manner according to the explanation we have already given."<sup>8</sup>

### *The Dignity and Efficacy of St. Joseph's Patronage*

Joseph's dignity both as Patriarch and as Patron of the Church is most exalted, for these two titles recognize in him an excellence that is absent in other men. The wider the extent of his patronage, so much the wider must be its dignity; and since Joseph's patronage is concerned with the entire Church, he is revered to a degree that is subordinate only to the honor given Mary.

The sterling worth of the saint's office is also measured by the perfection on which it is based. Because he acted as the father of Jesus, his patronage is an extension of his office on earth. Yet, his role as patron is not based merely on a certain fittingness, as is the case of other saints. Instead, his God-given titles of husband of Mary and father of Jesus directly place the interests of Christ's Church close to his heart. All this has been solemnly confirmed by official papal decree.

The power of Joseph's intercession appears from his holiness, from his virginal fatherhood, and from his relationship to our Lady. We know that the efficacy of a saint's intercession depends in general on his love of God and on his glory in heaven. The higher a soul exists in glory, by so much is he more acceptable to God. Joseph's holiness and glory are considered second only to the holiness and glory of our Lady.

Again with the sole exception of Mary, no one except St. Joseph ever had a quasi-authoritative position over Christ. No other saint shared that intimacy with the blessed Mediatrix of all graces which only Mary's virginal husband possessed. This gives Joseph a tremendous intercessory power which the Church has officially recog-

<sup>8</sup>Benedict XIV, *De Beatif. Serv. Dei et Canon*, Beat. 1. 4, p. 2, c. 20, n. 57.

nized. Among other indicative actions it has approved and indulgenced a *Memorare* in imitation of the same type of prayer addressed to Mary:

"Remember O most pure spouse of the Virgin Mary, St. Joseph, my beloved patron, that never has it been heard that anyone invoked thy patronage and sought thy aid without being comforted. Inspired by this confidence, I come to thee and fervently commend myself to thee. O, despise not my petition, dear foster father of our Redeemer, but accept it graciously. Amen."<sup>9</sup>

### *The Universality of St. Joseph's Patronage*

It would appear that Joseph's patronage as understood in its full extent embraces all those who owe their salvation to the redemptive work of Jesus and to the intercession of the Blessed Virgin. The reason is clear. Joseph was chosen to be virginal father and virginal husband in order that the redemptive work of our Lord in cooperation with Mary might be accomplished. Hence, the saint's guardianship (which is the outgrowth of his protection of Jesus and our Lady) logically embraces all who participate in the fruits of the Redemption.

Meditative consideration of the full meaning of Joseph's title reveals still further consequences in another direction. Since the saint is patron of the whole Church, his interests must be more universal than those of other saints. Other patrons concern themselves with one group of persons; Joseph is patron of all. Resultantly, writers have amplified his title so that they describe him as *universal* patron because Patron of the Universal Church. In other words, he is the patron of everyone in every class. Because he was a member of an impoverished family of kings, the story of his life heartens all who suffer financial reverses. Earning his livelihood and supporting his holy charges at the carpenter's bench, he fittingly leads all who work for a living.

In his actions we discover a guiding principle that can often hold true for every employer. He can look to Joseph, who, while superior in authority, recognized that he was inferior in dignity and used his authority with the utmost moderation and prudence. Thus, while on the one hand St. Joseph inspires employers to provide just wages and healthful working conditions, on the other hand his example reminds employees to return fair and industrious service for

<sup>9</sup>Indulg. 500 days, S. P. Ap., Jan. 20, 1933; *Enchirid. Indulg.* (1950), n. 472.

wages received.

Against the purveyors of the false ideologies of our day, Joseph stands out as the antithesis of racial prejudice and international hatred. Himself a Jew, he suffered because of the political dreams of a monarch who was mad for power at any cost. Welcoming the foreign Magi and then living in exile in a not too friendly land, he knew the distress caused by prejudice against color and against race.

Joseph's place as father in the Holy Family shows all fathers how steadfastly they must strive to imitate him in cherishing and educating their children. No husband can ever offer his wife a degree of fidelity and self-sacrifice greater than that which Joseph offered our Lady. Hence, in him we behold the worthy patron of the Christian family.

As head of Nazareth, the first Christian religious community, he exemplifies the ideal religious superior, the servant of the servants of God. Simultaneously his absolute and unquestioning obedience to the messengers of God mark him out as the model for priests and religious. When the end comes to his period of service, Joseph dies in the presence of Jesus and Mary and is made the grand protector at the hour of death—the friend who leads departing souls peacefully to their Judge.

In our own age St. Joseph's patronage of labor has been particularly emphasized. Closely coupled with this emphasis was the new honor granted him in 1937 by Pius XI. At that time the Pope declared him the patron of the Church's campaign against atheistic communism, for "he belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was."<sup>10</sup>

#### *Universal Patron—Papal Pronouncements*

We possess sound Church authority for claiming St. Joseph as the universal patron of the Church. The encyclical of Leo XIII, after tracing the saint's present office to his earlier vocation on earth, continues, "This is the reason why the faithful of all places and conditions commend and confide themselves to the guardianship of Blessed Joseph. In Joseph fathers of families have an eminent model of paternal care and providence. Married couples find in him the perfect image of love, harmony, and conjugal loyalty. Virgins can look to him for their pattern and as the guardian of virginal integrity.

<sup>10</sup>Pius XI, *Divini Redemptoris*, AAS 29, 106.



"With the picture of Joseph set before them, those of noble lineage can learn to preserve their dignity even under adverse circumstances. Let the wealthy understand what goods they should chiefly seek and earnestly amass, while with no less special right the needy, the laborers, and all possessed of merely modest means should fly to his protection and learn to imitate him."<sup>11</sup> The Pope's Brief on the Holy Family is entirely devoted to the subject of family life, placing Joseph with Mary and Jesus as a family exemplar.<sup>12</sup>

In the words of Benedict XV, "Since Joseph (whose death took place in the presence of Jesus and Mary) is justly regarded as the most efficacious protector of the dying, it is our purpose here to lay a special injunction on Our Venerable Brethren that they assist in every possible manner those pious associations which have been instituted to obtain the intercession of St. Joseph for the dying."<sup>13</sup>

### *The Litany of St. Joseph*

The shortest official summary of the Saint's patronage is found in the Litany of St. Joseph, approved by Pius X in 1909. This Litany expands, as it were, Leo XIII's earlier catalogue of Joseph's clients—"all the faithful of all places and conditions."

The action of Pius X in sanctioning the Litany of St. Joseph for use in public services gave Joseph one of his most exclusive honors. Only four other litanies have been granted this rare and signal approval: the Litanies of the Sacred Heart and of the Holy Name of Jesus, the Blessed Virgin's Litany of Loreto, and the Litany of the Saints (with its two adaptations for Holy Saturday and the Vigil of Pentecost, and for the commendation of a departing soul).

The use of a litany as a form of prayer dates from the very earliest days of the Church. The word itself comes from the Greek term, *lissomai*, "I pray." Probably Psalm 135 is the prototype on which the first Christians modeled their primitive litanies: "Praise the Lord, for He is good; for His mercy endureth forever." Here, after every statement of the Psalmist, the phrase is repeated, "for His mercy endureth forever."

This repetition of the same prayer has passed over into our modern litanies. When addressing God we beg, "Have mercy on us"; when petitioning a saint's intercession, we say, "Pray for us." In this manner, God or our Lady (and in the present instance, St. Jo-

<sup>11</sup>Leo XIII, *Quamquam Pluries*.

<sup>12</sup>Leo XIII, *Neminem Fugit*, Decr. No. 3777, CSR.

<sup>13</sup>Benedict XV, *Bonum Sane*, AAS 12, 313.

seph) can be honored under different titles but always with the same petition.

There is a very interesting feature about the Litany of St. Joseph. Unlike the older litanies which spontaneously grew out of separate and more or less unrelated invocations this Litany was composed according to a rigid grouping.

Seven titles depict the role that Joseph played on earth:

Two concern his royal ancestry in preparation for the Messias:

*"Illustrious descendant of David";*

*"Light of patriarchs";*

Two, his relationship to Mary:

*"Spouse of the Mother of God";*

*"Chaste guardian of the Virgin";*

Two, his relationship to Jesus:

*"Foster father of the Son of God";*

*"Watchful defender of Christ";*

and finally, one title as

*"Head of the Holy Family."*

In the second group of invocations, six list Joseph's special virtues: justice, chastity, prudence, valor, obedience, and faith.

In the final division of eleven titles, four address him as exemplar:

*"Mirror of patience";*

*"Lover of poverty";*

*"Model of workmen";*

*"Ornament of family life";*

and seven invoke him as a protecting patron:

*"Guardian of Virgins";*

*"Safeguard of families";*

*"Consolation of the poor";*

*"Hope of the sick";*

*"Patron of the dying";*

*"Terror of demons";* and

*"Protector of Holy Church."*

For the final word on the patronage of St. Joseph, probably no tribute to the saint's widespread and powerful friendship will ever surpass the words of St. Teresa of Avila, long become classic:

"It seems that to other saints our Lord has given power to help

FRANCIS L. FILAS

us in only one kind of necessity; but this glorious saint, I know by my own experience, assists us in all kinds of necessities. . . . I only request, for the love of God, that whoever will not believe me will test the truth of what I say, for he will see by experience how great a blessing it is to recommend oneself to this glorious Patriarch and to be devout to him. . . . Whoever wants a master to instruct him how to pray, let him choose this glorious saint for his guide, and he will not lose his way."<sup>14</sup>

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### THE FAMILY FOR FAMILIES

One of the first of the Catholic pocketbooks (50 cents) to be issued by the Lumen Books (P.O. Box 3386, Chicago 54, Ill.) is a reprint of *The Family for Families*, by Francis L. Filas, S.J. In this behind-the-scenes story of the Holy Family at home Father Filas, a pioneer in the Cana Conference movement in the Detroit area, shows modern husbands and wives how they can share the happiness and inspiration of the Nazareth home. Father Filas, also the author of *The Man Nearest Christ*, is giving a course at Loyola University, Chicago, on the theology of St. Joseph (cf. page 111).

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### THE ASSUMPTION

Pope Pius XII, on October 31, 1950, in connection with the formal definition, decreed that the invocation, *Queen assumed into heaven*, should be added to the Litany of Loretto after the invocation "Queen conceived without original sin." He also approved a new Mass which is to replace the Mass formerly said on the Feast of the Assumption.

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<sup>14</sup>Teresa of Avila, *Autobiography*, c. 6, n. 11.

## Dominican Spirituality

Reginald Hughes, O.P.

**J**UST because they were men, the Apostles differed in temperament and character. Peter was impetuous and quick; Paul, fiery and brilliant; John, loving and gentle. More than this, they were entrusted with distinct missions. Hence we cannot be surprised that the founders of religious orders, those who took the apostolic band as their inspiration, manifested distinctive characteristics. St. Benedict consecrated his sons in a special way to the choral recitation of the Divine Office. The children of St. Francis find the secret of their spiritual Father in his seraphic poverty. St. Ignatius instituted a militia which united prudence and versatility to zeal for God's greater glory. St. Dominic was inspired to form an order of preachers and teachers, a closely knit organization dedicated to the diffusion of Divine Truth.

Our Lord Himself revealed this fact to St. Catherine of Siena when He told her: "Thy Father, Dominic, desired that his brethren have no other thought than the salvation of souls by the light of knowledge. It is this light that he wished to make the principal object of his order, to extirpate the errors existing in his day."

Truth, then, contemplated and preached, is the ideal of the Order of St. Dominic. How faithful the early disciples of Dominic were to this ideal we learn from the Vicars of Christ. In 1216, Pope Honorius III approved them as "champions of the Faith and lights of the world." Pope Alexander IV recommended them in 1257 as "men steeped in the divine science, powerful preachers." In 1266, Pope Clement IV could laud their order as the "Guardian of Truth."

Not only that, but these decades, penetrated with the spirit of Dominic himself, produced in his order the friar who became the incarnation in his life and works of the ideal which his spiritual Father had envisaged. "See the glorious Thomas. What a noble intelligence, wholly applied to the contemplation of my Truth. There he found supernatural and infused knowledge, and this grace he obtained more by his prayers than by study."

It would seem obvious that an investigation of the principles of Dominican life and spirituality would fittingly begin with an inter-

rogation of the Angelic Doctor and his writings. Therein must be found those cardinal principles which have inspired the spiritual children of Dominic Guzman for more than seventy decades. We shall not be disappointed in our search if we turn to the *Summa Theologica*, Thomas' masterpiece of Christian thinking.

As a primary and fundamental principle Thomas would seem to advocate the fullest development of one's natural faculties. God has created us for His honor and glory, and to help us fulfill this mission He has endowed us with wonderful natural powers and properties: a spiritual soul, with an intellect, will, imagination and memory; a body, with the physical ability of achieving our earthly destiny.

Each one of these gifts of Almighty God has within itself the capability of being developed to a certain degree of perfection that we call natural. Our duty is to develop all these natural powers, however not of ourselves nor for ourselves, but with God and for God alone. He has given us all that we have of goodness; He alone preserves us in the very existence we enjoy.

The realization of this principle is witnessed in a grand phalanx of preachers, theologians, scripture scholars, canon lawyers, mystics, ascetics, philosophers, scientists, medical doctors, historians, painters, sculptors, miniaturists, architects, artists, engineers, litterateurs, poets, and simple, humble souls who have taken their inspiration from St. Dominic and placed their own distinctive mite and talents where they might best serve God's glory.

But Thomas would remind us, when we have discovered all that nature in its very perfection can do, we must realize that it is as nothing in comparison with the life of grace, the supernatural life of the soul, to which life God has raised us. This supernatural order surpasses the powers and exigencies of every created nature—even that of the most perfect angel. God could keep on creating angels more and more perfect, yet never by their natural powers alone could they attain to the least degree of grace. There is simply no comparison between created nature, actual or possible, and the Divine Nature, of which grace is a real and formal participation. By nature God gives us gratuitously to ourselves; by grace He gives Himself gratuitously to us. Thus nature and grace are as distinct from each other as we are from God—infinity. The just soul is "a partaker of the Divine Nature" insofar as it has within itself the radical principle of supernatural life, the life of God. St. Thomas tells us that

the sanctifying grace of a single soul is of more value than all the natural good of the universe, more than all created or possible angelic natures combined.

We can hardly conceive a higher idea of the order of grace. Neither can we admit that there is in us the least germ of this supernatural life. It is absolutely and entirely the free gift of Almighty God. We have, it is true, the purely passive capacity of being raised to the supernatural life. This capacity, however, is no greater in the most perfect angel than in the humblest Christian soul. And if the latter die with a degree of grace equal to that of the most perfect angel, she will see God as perfectly as that angel does.

Such are some of the notions of the Angelic Doctor with regard to the order of grace and the supernatural. Our Faith teaches us that we are destined to this supernatural life. Grace is but the commencement of it, the seed of our eternal happiness.

The effects of grace, he says, are the healing of the soul, wounded by sin, original or actual; the incentive to good desires; the effective operation of these desires; final perseverance and eternal happiness. Grace unites us to God in charity, supernaturalizes every good action, elevates and perfects us as creatures of an infinitely superior world.

The necessity of grace is such that without it we cannot love God above all things, we cannot fulfill all the precepts of the natural law, we cannot abstain from all mortal sins and we cannot persevere in a good life until death.

This teaching of Dominican spirituality thus emphasizes our complete dependence upon the grace of God. Are we then reduced to mere machines? No. We have free wills and God saves no man who has not the desire to be saved. But He does command us to pray, to ask for His grace and assistance, to beseech Him to bless us with those good gifts which He has determined to bestow only when we ask for them. By prayer we recognize God as the sole Author of all good and we realize that we have nothing of ourselves but sin. Thomas used to say that since natural wisdom is the gift of God, man ought not try or hope to acquire it by dint of study without humbly asking for it in prayer.

Briefly, these are three guiding principles of Dominican spirituality to be drawn from the *Summa Theologica*: the development of human nature; the infinite superiority of the life of grace; our complete dependence upon God, with the obligation to pray and labor ceaselessly for His honor and our eternal salvation.

The important place that this spirituality gives to the natural development of our superior faculties has occasioned an accusation of naturalism by some who preferred to consider Thomas more of a philosopher than a theologian. Some have held that the *Summa* itself savors more of Aristotelian wisdom than of the Gospel and St. Paul. However, since St. Thomas possessed a very precise notion of the power and purpose of human nature, he comprehended better anything that deformed it, all that was unregulated in it. The rooting out and healing of human defects is always considered by him from the point of view of the first cause and the last end, God. He declares that true human renovation in our present state is impossible without grace, whose two principal functions are to heal nature and elevate it supernaturally. Hence when Thomas speaks of natural perfection and the acquired virtues which constitute it, he is speaking not only as a philosopher, but also as a Christian and a theologian.

Dominican spirituality emphasizes as well the infinite superiority of the theological virtues of faith, hope, and charity, over the natural knowledge and love of God, and also over the natural knowledge of miracles and other signs of revelation. Our infused act of faith is not a natural act clothed over with supernatural modality. It is essentially supernatural. Its immediate formal motive is none other than Divine revealing Truth. Consequently, it is infinitely superior to an act of faith made by the devil, founded on the natural evidence of miracles, even though the devil has infused ideas more perfect than our acquired ones. From this point of view one conceives as well the inestimable value of the least act of charity, the elevation of the infused moral virtues above the acquired moral virtues, and the grandeur of the gifts of the Holy Ghost which render us docile to His inspirations.

If, as for St. Thomas, fidelity to the Holy Spirit normally leads one to the living waters of prayer, what should be said of the relation between contemplation and the apostolate? Does the intensity of the first demand the sacrifice of the second, and can the latter hope to be nourished by the warmth and light of the former?

Dominican spirituality replies: the teaching of sacred doctrine and preaching ought to be derived from the plenitude of contemplation. In the language of St. Thomas these words have a very special significance. Contemplation is not ordained to action as a means subordinate to an end, such as study in view of a lecture, but it produces it as from a superior cause. The culminating point in the life



of the apostle is the hour of union with God in prayer. From this union he should return to men filled with the light of life, to speak of God and lead them to Him.

Thus St. Thomas considers the active life and the purely contemplative life as means less perfect than the apostolic life uniting both. As Christ and the twelve, the modern apostle should be a contemplative who gives to others the fruits of his contemplation to sanctify them. "Contemplare et contemplata aliis tradere," the motto of Dominican spirituality, are the very words of St. Thomas. With the hours of recollection which it exacts, contemplation, far from impeding apostolic activity, is its source. Thomas would say: where our contemplation ceases, there ends our apostolate also. Without it, without the desire to prepare one's self for it, inflated with knowledge, the soul radiates light no longer. Practical naturalism envelops it and can wholly destroy it.

Such divine contemplation as is demanded by Dominican spirituality makes one forget what flatters or bruises one's personality. It turns one always to God and souls; it suppresses the fever of superficial activity and spiritualizes one, causes him to act profoundly, to say much in a few words.

Such a contemplative and apostolic life was lived by Dominic and many saints and blessed of his religious family who preached and taught with indefatigable zeal and fire of which the Psalmist speaks: "ignitum eloquium tuum vehementer" (Ps. 115).

That is one reason why Thomas himself is such a model of Dominican spirituality. Everything he did—pray, preach, teach, or write—he did with all the zeal and eagerness his heart could suggest. Zeal, he tells us, is nothing other than intense love, and the measure of our love of God is to love Him without measure. It is significant to note that Dominic, his successor, Blessed Jordan of Saxony, Blessed Reginald, Thomas, Pope Innocent V, St. Louis Bertrand—all died comparatively young. St. Catherine of Siena and St. Rose of Lima did not live thirty-five years, and the eleven-year old heart of Imelda Lambertini burst from the intensity of her love of God. "I feel and am persuaded," said St. Thomas, "that the chief duty of life, which I owe to God, is in all my words, as in all my thoughts, to speak His praise."

It was then the genius of St. Dominic that he placed his order as it were midway between the older monastic groups that had contemplation and personal sanctification as their aim, and the later

active orders that followed the Dominican lead in working for souls.

Dominic envisioned the salvation of souls as the cherished fruitage of his prayer, his study and his teaching. Thus to the older monastic observances he added intensive study because there can be no opposition between truth discovered by study and contemplated Divine Truth. A Dominican does not contemplate and study primarily in order to preach and save souls, but he is filled with the zeal for the apostolate because through prayer and study he has acquired a deep personal knowledge of God. The closer a man is to Christ, the more apostolic he becomes.

Dominican spirituality includes as well a liturgy peculiarly its own and has guarded it carefully since its approbation by Pope Clement IV in 1267. It is essentially a Roman liturgy, and if any single peculiarity about it were to be noted it would be that it encloses in its ceremonies a note of solemnity imprinted upon it by the antiquity of its customs and chant; that its prayers have a decidedly theological tone.

In fact, it is the liturgy that rules the life of the Friar Preacher. Study, work, recreation, even sleep is set aside in favor of choral recitation of the Office, as the injunction of one of the early legislative Chapters of the Order notes: "The Office takes precedence of all our activities."

It is easy to understand why St. Dominic gave such an important place to the observance of the liturgy in the life of his children. First of all, because it is divine worship par excellence, aiding one to perfect his duty of glorifying God. It also leads religious to the perfection of their state of life, because it is a simple and sure way to assimilate one's life to that of Christ, the model of religious.

One might ask, what is the connection in Dominican life between the liturgy on one side, and study and the importance of the apostolate on the other side? The answer is that the liturgy does not take a religious from the essential object of his studies: God. The liturgy itself is the depository of Catholic doctrine condensed in prayers, in extracts from the Scriptures and the writings of the Fathers. It has been called living dogma speaking to the heart as well as to the head. The Friar Preacher in regularly dividing his time between study and liturgical prayer in no way sacrifices the latter but makes the former more fruitful. Frequent returns to choir keeps study from becoming simply an intellectual work and cold speculation. The danger of intellectualism can hardly menace one who joins

study and preaching and teaching with the solemn prayers of the Church. The truth which the religious finds in his books, he discovers again in living liturgical formulas. Thanks to the liturgy theology can become a science filled with deep contemplation. As St. Vincent Ferrer has phrased it: "Through this interchange of prayer and study you will have a heart more fervent in prayer and a mind more clarified for study."

Not the least attractive feature of Dominican liturgical life is the perfect freedom which it affords in the matter of personal prayers. In the organization of Dominican daily life, everything conduces to contemplation. St. Dominic never had any idea of limiting prayer to certain determined periods or forms. The earliest Constitutions consecrated the entire day to God.

When the Dominican is obliged to silence it is that he may better forget the world and himself that he may the better hear God. When he is placed under obedience to study, it is that the soul may be steeped in the beauty of the divine mysteries. Thus for him, study, liturgical prayer, and personal prayer suppose one another, sustain one another, penetrate one another. To violate them, to separate them, and to compare them jealously would be to falsify the economy of Dominican life. In other words, the Friar studies to pray better and prays that he may study better.

If one were to seek characteristics of Dominican prayer he would find first that it is disciplined and strong because saturated with the dogmas of the Faith; that it is humble, with a humility begotten of contemplation of the Divine Majesty: "I am that which is; you are that which is not"; and eminently free, because knowledge begets love and nothing is freer than the love of God.

Thus we find a marvellous variety among the Dominican saints. Each one keeps his own distinct physiognomy, his personal tendencies, his preferred virtues, and brings together under the same domestic roof differences of race, environment, and education. Yet they are all marked by the same distinctive note: the zeal for souls through the doctrinal apostolate. Each adds his own personal note: a Vincent Ferrer, Spanish impetuosity and indomitableness; a Henry Suso, Teutonic mildness and melancholy; a Catherine of Siena, Italian ardor and harmony. It was the late Archbishop Paschal Robinson, O.F.M., who once said: "Dominican saints are wonderfully natural in their goodness."

In order to prove our virtue and to increase our merit, God per-

mits the power of death to exist in us. The body weighs down the soul, the flesh struggles against the spirit. Sin has broken the harmony between the powers of the soul and their Creator. To re-establish order and to correspond to appeals from our Saviour, vigorous restraint must be imposed. Dominican spirituality does not ignore this, but prescribes the practices necessary to subdue rebellious forces of nature and to employ their liberated energies for the realization of the supreme design of Dominican life.

It has been said that were a text to be chosen which should express Dominican spirituality, nothing could be more appropriate than the words of Our Lord set down by St. John: "The truth shall make you free." The children of Dominic have ever aimed at Truth and have thus achieved freedom. Dominican spirituality has thus been likened to the architecture that flourished when the Order began its course in the thirteenth century—joyous and unrestrained—springing up from earth as though it were part of the earth, pointing upwards as though it were part of heaven.

"The Heavenly Husbandman, the Supreme Author and Protector of the Faith, has planted in the paradise of the Church as a fertile tree the Sacred Order of Preachers to exhilarate it by its beauty, to satiate it by the abundance and the exquisite savor of its fruits. Of superb aspect, filled with vigorous and dulcet strength, steeped in the morning dew of heaven, this tree is a source of life for the weak, of health for the infirm. Hence innumerable Christians, nourished by its salutary fruits, are endeavouring to shed around them its life-giving influence." (Alexander IV—1257.)

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### FRANCES SCHERVIER CAUSE ADVANCES

After the Sacred Congregation of Rites examined the processes conducted by ordinary and apostolic authority relative to the life, virtues and miracles of the Servant of God, Mother Frances Schervier (1819-1876), Foundress of the Sisters of the Poor of St. Francis (1845), the S.C. of Rites recently decreed the processes valid. Preparations are under way for the next step towards beatification, namely: the judgment on the heroic character of the virtues in particular.

In this country the community conducts twenty-eight institutions including General Hospitals, Special Hospitals and Social Service Centers, located in the Archdioceses of Cincinnati, Newark, New York and Indianapolis, also in the Dioceses of Covington, Columbus, Brooklyn, Springfield in Illinois, Kansas City in Kansas, Charleston, Lansing, Steubenville and Albany.

## A Tentative Testing Program for Religious Life

Sister M. Digna, O.S.B.

THE interest expressed in the use of psychometrics as one means of evaluating the fitness of aspirants to religious life and as objective guides for the counseling of young religious has motivated the formulation of the following tentative testing program. The primary purpose of the testing program is to screen possibly unfit candidates before admission, or before they have assumed responsibilities that they may be unable to carry. Unfitness is one of the indications that an individual has not been called to the life of religion for, as canon 538 states, "Every Catholic who is not debarred by any legitimate impediment . . . and is fit to bear the burdens of the religious life, can be admitted into religion." Father Joseph Creusen, S.J., professor of canon law at the Gregorian University, Rome, interprets this further. He says, "But the presence of an obstacle which the subject cannot do away with of his own accord or the lack of aptitude, would suffice to show that this desire is the result of a call to a more perfect life in general, and not of a vocation to the religious life in particular."<sup>1</sup>

How does one determine an obstacle or a lack of aptitude? Is it best decided on the basis of subjective opinion? Should scientific methods be employed? Communities now utilize the findings of medical science. What about the scientific findings in the field of psychometrics? True, it is a new field and one would never wish to rely on the findings of any single test or inventory as the sole determinant of fitness for religious life, but these data may implement or supplement other subjective impressions and observation; they may be good clues to hidden motives and personality "kinks" that may be corrected before becoming "set."

Any testing program for religious life must necessarily be tentative, for there are no tests, other than intelligence tests, that have been devised in terms applicable to religious life. In establishing a testing program for any community, one must consider such factors as trained or untrained personnel, interpretation of the data, and use of the findings. The ideal prerequisite is that some member of the

<sup>1</sup>*Religious Men and Women in the Code*, p. 129.

community be trained in the field of psychometrics. As a preliminary step, several basic courses in tests and measurements may suffice. In lieu of trained personnel, the services of someone who is sympathetic to testing, who will conscientiously adhere to manuals of directions, and who will be extremely careful in interpreting results may be utilized. Much emphasis needs to be placed upon the interpretation of the findings, lest an individual be kept from the religious life because of hastily drawn conclusions not warranted by the test or inventory itself. The examiner must assemble all types of information. The administrator will then make a careful study of all the data before recommending the admission or rejection of the aspirant. In case the applicant is accepted, the data may also assist in orienting him to the religious life. A director provided with all the subjective and objective facts about the candidate can help him to a speedier and holier adjustment to religious life.

### *Use of Intelligence Tests*

Other things being equal, a director can give better religious guidance according to his knowledge of the subject's degree of intelligence. Intelligence tests help one to gain this knowledge. One test, which may be referred to here as an example of the use of intelligence tests, is the California Test of Mental Maturity, advanced series. This test has a number of significant features. It is both diagnostic and analytical, and the scores may be interpreted in terms of mental ages and intelligence quotients. It includes items dealing with language factors, non-language factors, memory, spatial relations, logical reasoning, numerical reasoning, and vocabulary. The pre-tests are visual acuity, the purpose of which is to discover whether the examinees can see well enough to take the remaining tests with fairness to themselves; the auditory acuity test, to discover whether individuals hear well enough what is said to them in an ordinary tone of voice to warrant the giving of the tests; and a third to determine the degree of motor coordinations the examinee possesses.

After the tests proper have been administered, the test results may be interpreted in terms of the language test data, which are useful in indicating how well the individual understands relationships expressed in words, and the non-language tests data indicating how well the individual understands relationships among things or objects when language is not involved. The significance of these additional data for guidance, selection, and placement is obvious in that

they will make possible a more appropriate consideration of the real abilities of the person. David Wechsler's interpretation of intelligence quotients for ages ten to sixty<sup>2</sup> may be used: 128 and over, very superior; 120-127, superior; 111-119, high average; 91-110, average; 80-90, low average; 66-79, borderline; and below 65, defective.

What are the implications of these figures in any psychological testing program? First, the elimination of those unable to grasp the meaning of religious life; and secondly, the utilization of intelligence scores for determining the educational and vocational placement of religious. In general, the intelligence score of the applicant is one more concrete evidence of the intellectual ability of the individual. Those who are inferior or very low may need to be re-tested. If the score places the individuals below the low average, it is very doubtful whether they will be useful in religious life, unless the community is willing to assign them to very simple tasks. Then these questions arise: how well will they be able to understand the meaning and implications of religious life? How much benefit will they derive from the novitiate instruction? And will the community be willing to assume responsibility for possible custodial care?

### *Personality Tests*

Intelligence is only one factor. Other factors such as background, personality, aptitudes, and interests should be considered when one applies for admission into the religious life.

Since the personality from the philosophical point of view is too abstract an approach to give the necessary clues to the individual's potentialities in getting along with others, the more concrete approach is considered here. The social skills which are basic to getting along with others are skills that can be acquired. In community life graciousness of manner and social skills need to be supernaturalized by stressing the virtue of charity as the motivating force.

What are the potentialities for an individual to get along with others and to sublimate the ups and downs of routine living with diverse temperaments? A personality needs to be free from nervous symptoms and introvertive or anti-social tendencies to adjust to religious life. Even the most conscientious and holy novice master or mistress will succeed only in veneering a personality unless he recognizes the basic causes for certain personality defects. True, it may,

<sup>2</sup>The *Measurement of Adult Intelligence*, p. 40.



and likely will, happen that the subject makes a valiant effort to overcome these "faults," but if the fight seems continually a losing one, and the pressure of close supervision is removed, there is little doubt that the individual will revert to his innate tendencies. How detect these underlying causes for maladjustments?

No foolproof method of appraising personality has yet been devised. Generally, the personality scale takes the form of a rating scale. A definite assumption should motivate the use of any one of several rating scales. Most personality ratings have a number of valid uses if and when they are well administered. Common sense should operate in determining the purposes of the ratings and how they are to be used. Personality tests are not as precise as or as easily interpreted as I.Q. tests; they are indicators rather than measurements of personality, and they provide worthwhile leads to work upon for symptomatic indications of emotional conflicts, maladjustments, tensions, anti-social attitudes, and anxieties. A good personality is one that has achieved a balance between self and those around one. The self-adjustment is often indicated in terms of self-reliance, sense of personal worth, sense of belonging, sense of freedom, and freedom from withdrawing and nervousness. The adjustment toward others is interpreted in terms of social standards, social skills, wholesome gregariousness, family and social relationships.

Among the several tests suitable for a testing program is the California Test of Personality. It includes items that will reveal the presence or absence of desirable or undesirable traits. The test is easy to administer and easy to score and, although the interpretation of the scores is almost self-evident, it is wise for the one who interprets the test to explore further and probe deeper the other data on the person, particularly the intelligence quotient, the family history, and previous schooling record. In general, letters of recommendation are not too reliable, for the tendency of many, flattered by having to recommend an individual, is to put a halo around the person. The expressed purpose of the authors of the California Personality Test is to enable counselors to appraise and to improve the personality of all ages. This instrument makes possible a detailed and patterned diagnosis of personality adjustment as a basis for improvement that is possible of realization.

Another test, the Bell Adjustment Inventory, attempts to get a reliable measure of an individual's personality in the areas of home, health, social, emotional, and occupational adjustments. This inven-

tory is not more than thirty minutes in length and it is easy to administer, with simple and clear directions. The time for scoring each test is not more than three minutes. In utilizing the inventory, the administrator needs to realize that, whereas it is more objective and more penetrating than observation, the results should be used only to implement other data.

The Personality Inventory by Bernreuter has four specific areas which are assessed. B1-N is a measure of neurotic tendencies. A person scoring high on this scale tends to be emotionally unstable. Those scoring above the 98 percentile would probably need psychiatric or medical advice, and certainly one would be hesitant about admitting aspirants to religious life with exceptionally high scores in this area without further consultation with a medical man. The B2-S is a measure of self-sufficiency. Persons scoring high on this scale prefer to be alone, rarely ask for sympathy or encouragement, and tend to ignore the advice of others. The low score indicates the type of personality disliking to be alone, and often seeking advice of others. Perhaps scores on this section would in no way debar the aspirant from admission into religious life or from the priesthood, but in directing and guiding the individual, the scores offer clues to innate causes for external behavior. Modification of undesirable behavior patterns can best be attained by a clear understanding of the innate causes. The B3-1 section of the Bernreuter Inventory measures introversion-extroversion, with the high scores indicating introversion, the low, extroversion. A score above the 98 percentile in this part of the inventory bears a similar significance to a high score on the B1-H section. The B4-D classifies the personality of the individual as either dominant or submissive. Low scores represent the naturally submissive type of individual.

The use of the Minnesota Personality Scale and its interpretation was explained in considerable detail in a previous article.<sup>3</sup> Unless there are trained individuals for interpreting the results, a community is wise to begin a testing program without attempting the more refined techniques of personality assessment through such projective techniques as the Rorschach Method. The Thematic Apperception Test or the Minnesota Multiphasic Personality Inventory should be administered and interpreted only by individuals trained to do so. As an initial step, it seems wiser to resort to the

<sup>3</sup>"Practical Application of Psychometrics to Religious Life," by Sister M. Digna, O.S.B., in *REVIEW FOR RELIGIOUS*, IX, 132-39.

simpler tests that can be administered and interpreted by a beginner before attempting to use more penetrating tests.

### Other Tests

To insure better adjustment in religious life, some cognizance might well be taken of the individual interest and occupational preferences. General and occupational interest inventories reveal whether the level, types, and fields of work offered meet the interests and the needs of the individuals. In planning effective community placement, an appraisal of the competencies, strengths, and weaknesses of the individual as they relate to a given area of work or a specific task will often insure greater satisfaction on the part of the community as well as the individual.

Two rather well-known and fairly reliable tests are the Kuder Preference Record, and Strong's Interest Blank. The Kuder Preference Record determines the types of activities which people prefer. The manual lists typical occupations which may correspond to the preferred type of activity. Scores are designed to be recorded in the form of a graphic profile showing the percentile rank of the individual for each type of activity. Form BB gives scores for the following activities: mechanical, computational, scientific, persuasive, artistic, literary, musical, social service, and clerical. The test is easy to administer, to correct, and to interpret. Strong's Vocational Interest Blank, one for women and one for men, is considered by some authorities more reliable than that of Kuder, but the scoring is very difficult. It is advisable to have the answer sheets scored by machine, which costs from fifty cents to a dollar for each blank. The underlying purpose of this appraisal of vocational interest is to indicate how closely the individual's interests correspond with those of men and women successfully engaged in certain occupations. There are over 35 occupations, six occupational groups and three non-occupational traits for men; for women, over 17 occupations and one non-occupational trait.

Since there is a relationship between the level of the intelligence quotient and adult occupational adjustment, the following classification of Bernreuter and Carr<sup>4</sup> may be of interest to those who wish to think of future work in terms of measured ability. These authorities believe that the person with superior intelligence (115 and

<sup>4</sup>"The Interpretation of I.Q.'s on the L-M Stanford-Binet." in *Journal of Educational Psychology*, XXIX, 312-14.

upward) will be best qualified for professional work requiring college or university training, the individual having a measured normal intelligence quotient (85-114) will succeed in work requiring high school training, and the low average or dull person with an intelligence quotient between 70 and 84, unskilled work. The main reasons for using interest tests are to isolate, evaluate, and utilize the findings showing aptitudes and interests which are required for the different types of occupations.

An adequate testing program for religious communities requires the accumulation of objective evidence regarding the competencies, weaknesses, and strengths of the candidate. The data should include information regarding the physical, mental, educational, vocational, and social status of the applicant. The findings need to be integrated as an aid in arriving at the most satisfactory conclusions. The obvious limitations of objective testing devices should be noted, but the failure to use them at all is almost certain to result in great inaccuracies of diagnosis, since personal observation and judgment are not completely reliable.

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## Peace

Winfrid Herbst, S.D.S.

OF ALL the good things the Savior desires for you, one of the first is peace. "Pax vobis!" Those were His first thrilling words to the Apostles assembled in the Upper Room after His resurrection. You must ever strive to acquire this deep, interior, lasting peace—a calm, spiritual contentment—and it must influence your exterior actions by making them deliberate and quietly, although sensibly, precise.

Walking in the presence of God and unceasing watchfulness over your tongue are two means of obtaining and preserving peace. They are particularly helpful, even necessary for you. And there are two secret societies which you may join to your great spiritual advantage, namely, the KYMS and the MYOB. Those letters mean Keep Your Mouth Shut and Mind Your Own Business. The careful observance of these directives means greater peace of heart than you would at first believe.

You have been a religious long enough to know the calm and contentment that comes to one who reposes trustingly in the arms of God. "Thou hast made us for Thyself, O God, and our hearts are not at rest until they rest in Thee." How well you have learned to understand and to feel this, even here below. From now on may yours be a lasting *Pax in Domino*.

Remember the days when the thought of the eternal years, even with God, filled your soul with strange and crushing dread? It is a far cry from that day to this, when your soul is filled with peace and repose at the thought that you belong to God. How long it takes before we understand even a little! But, sometimes, after years of effort and meditation, a certain truth will come to life in a flash. In an instant we seem to realize—and the realization endures.

Of late you have been much drawn to meditation on God, as He is in Himself, as thus set forth in glowing words by the Vatican Council: "The Catholic Church believes that there is one true and living God, the Creator and Lord of heaven and earth, Almighty, Eternal, Immense, Incomprehensible, Infinite in intellect and will and in all perfection; who, being one, individual, altogether simple and unchangeable Substance, must be asserted to be really and essentially distinct from the world, most happy in Himself, and ineffably exalted above everything that exists or can be conceived." And then it came home to you with astonishing light and truth that this great God became also Man for love of you! And you profess your faith in the being and power of your God; you profess your hope in His wisdom; and you profess your love for Him as the Supreme Good. You pray to Him that He may ever give you the grace to rest peacefully in the arms of His Providence—in a word, to be completely happy, satisfied, and content that you belong to God.

The closer your union with God, the greater will be your peace of heart. You realize this; and that is why there comes from the very depths of your heart the longing prayer: "O my God, would that I could attain my ideal in the matter of my daily Mass and Communion and Office; my evaluation of my vocation; the perfect observance of the Rule; the most perfect observance of the vows, which make me a religious; the spiritual exercises of every day, all of them, during the whole time prescribed! How happy I would then be! My ideal is ever before me. It is clear and definite, outlined in my "law book," the constitutions. To reach it means sanctity. But strive as I may—and the past years have literally been years of be-

ginnings—I do not seem to be able to attain the heights. Help me, my Savior, to go forward slowly but surely, in a calm, sensible, determined way. Come, Holy Ghost, guide me always through those who speak to me in conferences, sermons, chapter exhortations, confessional advice, retreat considerations, spiritual books—guide me always; for Thou knowest how much circumstances make it necessary for me to be thus guided by Thee. Then will I have that peace of heart which surpasses all understanding.”

Peace will abound in your spiritual life if you let your reverence for God manifest itself by recollection in prayer. Try every day to pray a little more than is necessary, in order to safeguard what is prescribed. And after reverence for God must come reverence for your superiors, who take God's place in your regard. Show them the utmost loyalty, disregarding their faults. Thereupon must come reverence for equals or inferiors. Be sure to treat them all with the deference and respect due to the chosen friends of God. And in all these things there must be respect for self. Of yourself you are indeed nothing; yet you must reverence yourself and have great confidence. You must be a worthy child of your Father in heaven. You must not be a coward and thus seem to make a failure of Almighty God. Pray to the Savior that you may be thus reverent.

Peace of heart can be lost by being so engrossed in the Father's business that you neglect your daily prayers and spiritual exercises, or at least perform them in a maze of distractions. That will never do. You must never lose yourself in external activity to the detriment of inward recollection and union with God. Never let yourself be permanently overwhelmed with work or business. No; rather your vocal prayers must be said without haste; your mental prayer must be calm and quiet, with a varied method and a generous admixture of vocal ejaculatory prayers. Your meditation may not, week after week, be of that more-dead-than-alive sort. Remember, in a practical way, that one prayer is always good—"Lord, teach us to pray."

Let this be your determined resolution and an oft repeated resolve, one that means great mortification and corresponding progress in the spiritual life: "No matter when or where, I will perform *all* my spiritual exercises, *every* day, during the *whole* time prescribed for them, and with devotion." Failure to do this means dissatisfaction with self, letting oneself go, and consequent misery because one is not what one professes to be. It is a hard resolution to keep, but

the peace of heart it brings—and glory of God—is worth it.

Do not grow weary of being good. It may be that some day, for a moment at least, you will feel such a deep, personal, sweet, and delightful love for our dear Lord that, thus athrill with joy, you will realize for the first time in your life what heavenly happiness means, what bliss floods the soul when it is united with God. It may be a feeling of being in the arms of God, all enveloped by His love, all filled with a sensation of peace and satisfaction such as you cannot describe.

And when you are dying that same feeling just described may come over you, so that, exultant in the thought of going home to Jesus, flooded with spiritual joy, you exclaim, in the heart if not with the lips: "Oh, I did not think it was so sweet to die. I am so happy. I am so glad to go. My soul is enjoying a foretaste of heavenly peace."

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## Why Do They Leave?

[AUTHOR'S NOTE. The reflections that follow were partly (not only nor chiefly) prompted by two recent books. Though differing in many respects, both books tend to give an unfavorable impression of the religious life. *La Nuit est ma Lumière*, by Dr. Etienne de Greeff, is a novel by a Catholic doctor-psychiatrist, who is a professor at Louvain University. Instructive in many respects, it tells some unpleasant truths about religious, but fails to do full justice to the Catholic concept of the religious life. It portrays "those terrible vows" as a source of mediocrity more often than not and maintains that only exceptionally gifted souls would find in them the starting point and permanent inspiration for more than human greatness. The second book, *I Leap over the Wall*, by Monica Baldwin, is more literary but less instructive. The well-known bestseller tells the autobiographical story of an ex-nun who left a cloistered convent in England in 1941 after twenty-eight years of religious life and struggles with the problem of re-adapting herself to a world where she feels altogether lost. The Rip van Winkle experience of re-awakening to the world, and to a world at war, after twenty-eight years "sleep" is rather overdone. The author's references to her past religious life fluctuate between two tones: one of slightly ironical depreciation of the antiquated standstill in which the rules and customs, inherited from the Middle Ages, freeze the nuns; another of a sincere endeavor to give "worldly" people an idea of what religious life really is and of how it is possible to live and be happy in it.—The following reflections are written by one who stayed for twenty-eight years and hopes to stay for many more.]

**F**EW religious live for long in any order or congregation without seeing some of their fellow religious leave. This happens especially during the years of probation, before first or final vows. It is only natural and normal. Religious in training who find out



"they had no vocation" go back to the world. It also happens, considerably more rarely, after the last profession. We may not like to think of these facts, but we cannot help knowing them. Perhaps it is good, just for once, to face them squarely. Why do these religious leave? We who stay are perhaps compelled to answer this question for ourselves. We may and do sincerely endeavor to give a charitable and supernatural answer. Yet, is it not true that these departures always leave some feeling of uneasiness, at times only slight, at other times, when the persons concerned are closer to us, more painful and persisting? We do not mean to say that every one of them shakes our vocation. The grace of our vocation, thanks be to God, does not stand or fall with what happens around us. But the events we are speaking of do not generally leave us altogether unaffected. They at least provoke reflection and prayer.

### *They Had No Vocation?*

Why do they leave? The answer to our question is complex, for natural and supernatural reasons fuse. We must endeavor to put them down as simply and sincerely as we can. The truth, here as elsewhere, will be liberating. Why do they leave? Because, we like to think, *they find out they had no vocation*. Often, very often perhaps, that may be true. A religious vocation is a grace, and because grace builds on nature and perfects it, the grace of a religious vocation supposes a certain natural foundation. Without this, normally speaking, it can hardly be genuine. To have or not to have a vocation means that God calls or does not call one to the religious state. But how do we generally come to know the grace God offers?

The signs of a true vocation are normally these three: (1) natural and supernatural aptitude to live the religious life; (2) a right intention, mainly or chiefly (perhaps not exclusively), inspired by supernatural motives; and (3) the desire or will to answer the divine call. Candidates have the natural aptitude when they are physically, mentally, and morally fit, that is, when they have sufficient health, gifts of mind and education, and sufficient strength of character and freedom from habits and inclinations that are not compatible with a life according to the vows and rules and are not likely to be corrected by the regular training. When at the same time they have a sufficient spirit of piety, self-abnegation, and apostolic aspirations, born from and nourished by regular prayer and the reception of the sacraments, then their aptitude is also supernatural. Let such

apt candidates intend to join a religious institute, not only nor mainly to find an honorable state of life, but chiefly to work out the salvation of their own souls and to do much good, whether to pray and study, or help the sick, or teach and educate the children, or to go to the missions; or more definitely because they believe, after reflection and prayer and taking advice, that such is God's will for them. Then they have also the right intention. It is then enough for them to conceive the desire to enter the religious state in one of its institutes, according to the guidance of Providence expressed in the concrete circumstances in which they live: school, home education, contacts, examples, advice from parents or teachers. Their religious vocation then materializes into actual fact. Those who so join have the vocation. It is officially sanctioned, in the name of the Church and of Christ, when the institute accepts their profession.

How then does it happen that some religious, after years of actual experience of the religious life, come to believe and to find out that they had no vocation? Normally that is found out before long. When any of the three mentioned factors of a vocation is lacking in a notable degree so as to arouse serious doubts about the genuineness of the vocation, the religious in probation or their superiors will generally come to know this in the course of the years of training. That such a previous mistake was possible need not cause any surprise. What was an apparent vocation may turn out a failure and prove a sham vocation. True self-knowledge is rare especially in the young who have little experience of life and of men. They may have deceived themselves or have been deceived in good faith about their aptness for a kind of life of which they had but little or only second-hand knowledge. Even spiritual directors may have been misled into believing in a vocation that later proves not to have been genuine. When this discovery takes place during the years of probation, it is not abnormal for such religious to return to secular life.

But after years of professed life this discovery can only be exceptional. If it were not so, it would mean that no one could have a sufficient human guarantee of a religious vocation, in spite of the official sanction of the Church contained in the very acceptance by the institute of the perpetual vows. This would go against the whole Catholic idea of a vocation. It would come to mean that, counter to the very belief of the Church, the approved religious institutes are hardly a safe way to Christian perfection. And so it can only be due to abnormal, personal or extrinsic, circumstances that religious failed

to test sufficiently, during the years of probation, the genuineness of their vocation.

### *They Lost Their Vocation*

Apart from such rare and exceptional cases, the reason why professed religious leave will more often be different. It will rather be because *they lost their vocation*. Yes, that is possible. What do we mean by saying so? Nothing else but that the three signs of a religious vocation mentioned above no longer exist. They may have existed in a remarkable degree. At the time they constituted a guarantee of perseverance in a genuine vocation. But then a moment came, generally not before more or less conscious and guilty neglect of rather important duties, when a gradual decline of the physical, mental, and moral fitness made the fidelity to the duties of the religious state harder and harder. Till one day these religious find themselves nearly without desire for their state of life and tired of the many duties and occupations that have become almost meaningless to them. When natural and supernatural aptness for the religious life have dwindled close to unfitness, it is hard for men to maintain a right intention in the state of life to which they were secretly unfaithful. It is then only one step for them to give up the desire of an ideal that is no longer their own. And another step to translate into action a listlessness that is but the reverse side of a hidden new longing which has taken root in their hearts and driven out the former intention. Such religious leave because they lost their vocation.

Does this happen without any fault of their own? In some blatant and rare cases the loss of a vocation certainly involves grievous faults. That is beyond doubt when serious and repeated breaches of the vows, to the scandal of outsiders as well, lead to the dismissal. These breaches may be entanglements in money matters, or consist in infidelity to the second vow, or in more or less open revolt against obedience. But it probably may also happen without definitely grievous faults. Regular and protracted unfaithfulness in relatively small matters of religious observance may gradually lead to a kind of tiredness of the religious state which becomes an ever growing unfitness. Only if this infidelity be persistent over a long period of time does it thus lead to disaster. God's grace is faithful and powerful and may easily prevent the worst. But when grace is resisted habitually and persistently, that infidelity may well strike the death blow to a religious vocation.

When a vocation is lost before the final profession, there is more likelihood that it could and did happen without grave sin. The idea of temporary vocations which some theologians of the spiritual life are inclined to accept would favor the possibility of such cases. God may in His Providence prepare some people for the role He wishes them to play in the world by granting them the grace of a few years of religious training. There are many cases of men and women who tried the religious life and were led to give it up, but remained forever grateful to God for the years they spent in the cloister. But after the last profession when religious have bound themselves for ever, and when the Church, in Christ's own name, has accepted their self-oblation, the idea of a temporary vocation is well nigh excluded. Not absolutely, it is true, because it is possible, though not probable, that Providence prepares one for a plan of His own by a long religious training. His ways are not ours. Every human rule is open to exception.

### *In Terms of Human Psychology*

The loss of a religious vocation translates in terms of spiritual theology what on the level of human psychology we hear expressed more bluntly by various reasons such as: *they are not happy; they have enough of it; they can no longer*. Have we not heard something like that after a fellow religious left? They were not happy in the religious life which did not suit them any longer. They felt themselves like square pegs in round holes, out of place, out of tune with their surroundings, their occupations, their duties. How could they be happy in a state which they dislike and for which they are unfit? That feeling of unhappiness was not just a passing impression or temptation. It had grown into a habitual painful state, an obsession with the idea of out-of-place-ness which left them no rest nor peace. Who will wonder if they came to acknowledge to themselves that "they have had enough of it"?

It is possible for men to endure passing interior trials valiantly. Both natural courage and the strength that comes from God's grace enable them to stand the purifying test of interior tedium and moral fatigue. That trial allows hope; sooner or later it passes and leaves deeper and firmer happiness. But when there seems to be no end to the feeling of unhappiness, when natural courage fails, even health at times partly failing as well, and when, because of unfaithfulness to God, grace does not come to give strength to those who refuse it, small wonder that they grow tired, over-tired, of an effort which

seems vain and meaningless, too tired to sustain it any longer. "They can no longer."

When these religious confess to themselves that something has snapped in their spiritual resilience, irretrievably, they are but a hair's breadth from "letting things go." That psychological downfall did not, of course, come all of a sudden. Its gradual preparation was slow, spread over many months or years. For quite a time they may have been walking, or staying, just on the edge of the precipice. Had they been faithful to God in prayer so as to hear and accept the warning and the help of His never-failing grace, they would have had the light and the courage to withdraw from that state of danger. But unfaithfulness to regular duty cut them off from that source of strength. Left to themselves in their pitiful condition of weariness and loneliness they came to tell themselves that it really was too much, they could no longer.

They dare to make this self-avowal because meanwhile another light dawned in their unhappy minds. They need not be religious to save their souls and serve God. In the world as well they can be good Christians, do their duties, and gain their heaven. Rather than drag on an impossible life in the cloister, be happy and serve God in the world! Have they not been told: "Better be a good Christian in the world than a bad religious"? They begin to see they must and will have the courage to face the situation and to change. Rather than cowardly hide to themselves and to others the real state of things and insincerely carry on a hypocritical staging of a religious life, they will have the courage to leave. And so they decided to leave.

### *Disappointment*

Why then did they leave? If we read through the phrases they tell themselves and others to justify the step they take, their reasons will probably come down, in spite of surface differences, to one and the same: *they felt disappointed with the religious life*. The real, perhaps almost unique, reason why some religious leave is, in the last instance, their disappointment with the religious life. They dreamed of an ideal life of service of God and of the neighbor: prayer, devotion, self-sacrifice, apostolate. They found a prosaic reality far remote, on the face of it, from the ideal of their dreams. Ordinary duties, long and at times dry prayers, painful and harassing community life, uninteresting and difficult fellow religious to live with, ungrateful and often monotonous work with little interested

and uninteresting people, and their best efforts and merits often, apparently, unappreciated and unrecognized.

Yes, there is a difference between the ideal of the religious life, such as it is seen through the eyes of enthusiastic candidates, and the reality of the ordinary daily duties in the cloister. To young idealists the religious observance looks attractive. When, in the actual practice of that life, religious stop at the surface only, the partly romantic interest soon wears off. Unless they penetrate deeper into the hidden meaning of it all and discover in a genuine interior life nourished with prayer and silent sacrifice the hidden Treasure for whose sake they sold all their belongings, religious miss the point of their vocation. It was understood, of course, in their youthful dreams too, that a religious vocation implied many a sacrifice. But these very sacrifices were made to look so attractive and interesting that they became just one more thing, somewhat unpleasant yes, which they were to carry off in their magnanimous stride towards the ideal. But in the reality of the life in the cloister once the novelty of the exterior duties has worn off and with it much of their natural charm and interest, what remains standing out above the rest is precisely the painful side of uninteresting, unappreciated, ever recurring little (and at times bigger) sacrifices which these duties mean to self-love, self-esteem, self-satisfaction. Unless then a deeper and more powerful attractiveness of the service of God and of men has replaced the former superficial charm, and has transformed the unpoetical reality of daily duties and sacrifices into the mysterious communion of divine love, human hearts are apt, if not bound, to feel disappointed.

It is perhaps the common experience of religious that the reality of their vocation is very different from what they expected it to be. But it can be different in two ways. It is either much more beautiful and more worth-while than they ever dare to dream it; though this beauty is generally different than their half-worldly minds once upon a time liked to fancy it. Or it is much less interesting and much more painful than they formerly imagined. Much better or much worse! Much better, if faithful to the grace of their vocation they succeed in unearthing the hidden greatness and happiness of a life of union with God, an anticipation of what He prepares for them in a measure surpassing all human understanding. Much worse, if unfaithful to the call of daily graces, they do not enter into the deep meaning of their vocation and stop less than half-way on their

march to the ideal. All they find is the soon uninteresting, painful, boring, and finally unbearable burden of many meaningless duties. Can they feel otherwise than disappointed?

*Unseen—Unreal?*

If some religious lose their vocation, lose their fitness for its real life and grow disappointed, it is because they leave out of their lives the very substance of that vocation: the supernatural interior life of grace and of self-sacrifice which is the love of God. The religious life, limited to its superficial aspect only, is unable to satisfy the deepest aspirations of human hearts. For those for whom the unseen reality of the religious vocation is close to unreal, it is hardly possible not to feel deeply disappointed and soon to grow disaffected towards the religious life.

Sometimes the disappointed religious unwittingly deceive themselves into believing that their disappointment does not lie with the ideal religious life such as it should be, but with the reality they found instead of it. Neither superiors nor fellow religious are found to be as they should. If only the institute were what its constitutions and laws claim it to be, they would not have been disappointed. There may be some good faith in this frame of mind. But it lacks realistic sense. Where is the human institution without shortcomings? Are not these very deficiencies the matter out of which religious humility and perfection are built up? Had these religious not lacked the interior spirit, they would have been able to see the great reality hidden under at times defective appearances. They would not have been blind to the great good that, next to the defects, is visible to every eye. That hidden reality does not disappoint.

The feeling of disappointment and disaffection need not always be acute. Even when it is only partial but goes together, in rather shallow souls, with the need for a change that has been called the characteristic unsteadfastness of our war and post-war times, it may lead to the same result, the loss of the vocation. This need of a change works all the more effectively when after a considerable number of years in the religious life a certain detachment from human ties has naturally followed on the actual separation from relatives and friends. If meanwhile no new higher attachment has taken the place of the old ones, as is the case in the disappointed and disaffected religious, then some sort of feeling of "being in the air" easily makes the balance of hesitation topple over. Perhaps it is the working



together of these different psychological factors that is actually the more frequent reason why some religious leave.

### *Why Do We Stay?*

They leave. We, with God's grace, stay. Perhaps we must conclude the above reflections by briefly answering another question that may have been sleeping at the back of our minds from the first and is by now wide awake: *Why do we stay?*

We stay, because we believe in the grace of our vocation. He who chose us knew whom He was choosing and He is faithful. We stay, because, with the help of that grace, we sincerely endeavor to make and to keep ourselves ever more fit, naturally and supernaturally, for the life and the duties to which He called us. We stay, because day by day, with the help of His grace, we work and pray and sacrifice to preserve our vocation. For in spite of passing weakness and forgetfulness, of neglect and of failing, of humbling faults, we know that He reads our hearts and sees the sincerity of our desires, even when they are hidden under negligence and human frailty.

We stay, because we are happy in His service. With the help of His grace He led us to discover something of the hidden Treasure that is His love, His very Self. He helped us see and experience, at times clearly, at times in a hidden manner, through the veil of faith, the great joy and happiness of sacrifice out of love. He helped us discover Him, our Love, on the cross. He let us experience the purifying and deepening effects of trial and suffering which He sends in many different ways, but always as the cross-shaped sign of His love. Our love grows greater and stronger and deeper when tempered in the crucible of sacrifice. Even the natural joys and the natural happiness of the religious life—for there are these as well—are purer and nobler and more thoroughly satisfying when our hearts have shared in Christ's sorrows. Because of this great and unshakable happiness, we shall never, with the assistance of His grace, have enough of it. For unlike merely human happiness and greatness, which always bears the risk of saturation and fatigue, the spiritual joys of the Lord, experience has shown us, sharpen our hunger the more we happen to taste of them. Even for our share in His sacrifice we shall never say: "It is enough, or too much." His grace helped us experience that the greater our actual share in His cross, the keener our hunger and thirst after justice. With the help of His grace we shall always be able to accept the small and large crosses He chooses for each one of

us. Never shall we say, "We can no longer" because we know that He never asks for any sacrifice without also giving strength and happiness.

We stay, because we are not disappointed with the religious life and we know that, with the help of His grace, we shall never be. The Lord does not disappoint! The human realities of the religious life do and will, no doubt, remain human, that is, imperfect in many ways. We know that only too well, from ourselves to begin with, and much more from ourselves than from our fellow religious around us. But we also know that these very imperfections are not disappointing because we see them and at all times wish to see them in the light of His love that transforms them into the precious material out of which He builds true, unseen greatness. We are not disappointed because we love our vocation, such as it is, with the persons and the places and the duties and the circumstances which His loving Providence chose and chooses for us. In the light and warmth of His love, radiating from His and our cross, we know that "it is good for us to be here."

That is why we stay. With the help of His grace we shall stay on, and work and pray and sacrifice, till we hear another call of His; when He will invite His faithful servants into His own home. Meanwhile, in our prayers and sacrifices we shall pray that His mercy accompany the unfortunate ones who left and the more privileged ones who stay.—*Quid retribuam?* What shall I render in return?

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## Book Reviews

**CATHOLIC SOCIAL PRINCIPLES.** By John F. Cronin, S.S. Pp. xxviii + 803. The Bruce Publishing Company, Milwaukee, 1950. \$6.00.

Appendix II of this book contains a 37-page annotated reading list. The length of the list is significant. It explains why many of us have experienced an increasing hollow feeling as we looked forward through the years to the day when we might become well-informed about the social teaching of the Church. Through these same years we have seen books and articles on the social question follow one another with such rapid succession that we wondered whether we should ever be able even to skim the surface of this literature. Realizing the Church's desire that we know her social teaching, and

yearning to fulfill this desire, yet we had to ask ourselves with a certain helplessness, "What can one do to learn even the essentials?"

One thing to do is to read this book. It will counteract the hollow feeling with at least the wholesome food of accurate general information on "The Social Teaching of the Catholic Church Applied to American Economic Life" (the subtitle).

So many and such comprehensive reviews of *Catholic Social Principles* have already appeared that it is unnecessary for me to give a detailed picture of it. The book is divided into three parts that move logically from the general to the particular. Part I gives general principles of Catholic social teaching: explaining the foundation, rejecting unsound theories, and culminating in an exposition of the ideal social order. Part II considers concrete aspects of the social problem (capital, labor, wages, unions, property, functions of Church and State) in the light of general principles. Each chapter of these first two parts begins with a compilation of pertinent authoritative statements, especially those made by Popes and hierarchies. Part III surveys various attempts by American Catholics to formulate a salutary social program. There are three appendices, as well as an Index of Authorities and a General Index. The method of treatment is both expository and critical. The tone is moderate. "Extremes beget extremes," writes Father Cronin, "whereas moderation wins adherents." He should win many adherents.

Experts in various phases of Catholic teaching might suggest improvements in Father Cronin's book when he touches on their respective fields, but they could hardly question its general excellence. I am content to recommend it without any reservation to religious superiors, teachers, and those engaged in the social apostolate. In fact, I would recommend it to everyone, but I think those I have mentioned would profit especially by reading it. And I should like to confirm this general recommendation with a number of quotations, but I have only sufficient space to refer to the question of our dealings with workers. On this subject, which is certainly of great interest to all of us, Father Cronin writes (p. 360):

"Problems connected with a living wage and the dignity of labor should be a special concern of priests and religious who are in the position of employers. In the past, our record in this regard has not always been good. Church institutions have at times been notorious both for low wages and arbitrary practices, such as the discharge of workers who have given most of their lives to an institu-

tion, and who are let out either because of old age or a change of administration. Cynics have remarked that some in our midst apply vows of poverty to workers, even though Canon Law makes no provision for vicarious acceptance of religious vows. Undoubtedly, such situations occur with the best of motives. Church institutions rarely have adequate funds, so that their administrators understandably try to economize in the attempt to have the most money for the primary purpose of the venture. This would be especially true for schools, institutions of charity, and even some parishes. Yet charity should not be served at the expense of justice. We should give good example in regard to the social teaching of the Church as well as in matters of piety.

"Many bishops now require that wages and working conditions be considered in letting construction contracts. It would be most desirable that when bids are let, the award go, not to the lowest bidder absolutely, but to the lowest bid from a reputable firm which pays decent wages and treats its workers fairly. Likewise, the Church as employer cannot afford to lag behind in other phases of industrial relations, such as proper hours, working conditions, grievance machinery, seniority provisions, protection from arbitrary discharge, security for old age, and such normal features of reasonable employment. These are usually matters of justice, not works of supererogation. We should be more reluctant than lay employers to seek excuse from such obligations on the grounds that we cannot afford to meet them."—G. KELLY, S.J.

**THE NUN AT HER PRIE-DIEU.** By Robert Nash, S.J. Pp. 298. The Newman Press, Westminster, Md., 1950. \$3.00.

This meditation book for Sisters contains an introductory chapter and forty-six meditations. The meditations are constructed along the lines of preludes and points; but the two preludes are called "Setting" and "Fruit," and the points are simply called "parts." Each meditation has three parts; and each begins with a preparatory prayer and ends with a summary of the points and a tersely-stated (sometimes only half-stated) thought called a "tessera." There is no colloquy; the nun is left perfectly free to formulate her own Oh's and Ah's at the conclusion of the meditation.

The meditations contain too much matter for a single hour of prayer. The author recommends making them in parts, then repeating; hence the book should furnish food for prayer for approxi-

mately a year. The content is solid; the subjects are diversified; the treatment is sufficiently bright to ward off sleep during the time of preparing points. The book seems particularly apt for those who follow the method of "reflective reading" in making their meditation. And for those who prefer other methods of prayer to formal meditation it should be an excellent spiritual reading book.

—G. KELLY, S.J.

**RECRUITING FOR CHRIST.** By Godfrey Poage, C.P. Pp. viii + 193. The Bruce Publishing Company, Milwaukee, 1950. \$3.00.

I opened this book with genuine enthusiasm. I had heard of Father Poage's splendid work in the promotion of religious and priestly vocations and I had seen his excellent booklets, *Follow Me* and *Follow Him*; and I expected something superb. But I closed the book with a feeling of disappointment. There is much wheat; but there is not a little chaff that should have been carefully removed before the book was published.

The Introduction describes the tremendous need for more priests, Brothers, and Sisters, and insists that there are vast numbers of latent vocations to meet this need, but these vocations must be fostered. The author concludes the Introduction by saying that it is already too long. I should say that it is too short. It is the best part of the book, and never once in the succeeding chapters does Father Poage rise to the same height.

Subsequent chapters discuss the meaning of vocation to the priesthood and the religious life, the signs of such vocations, and ways of finding them among both boys and girls. There follow chapters offering suggestions to priests, teachers, and religious superiors for the successful promoting of vocations. There is an appendix on vocational clubs, an 11-page annotated bibliography of vocational literature, and an index. The book is replete with illustrative stories taken from the experience of the author and of other successful promoters of religious and priestly vocations; and its main value consists in the lessons that can be learned from these actual experiences.

The suggestions for teachers and priests should be very helpful; but I think that much of the chapter entitled "Suggestions for Superiors" will hurt or embarrass superiors, especially women. For example, there is the section dealing with the apparel that girls are

told to bring to the postulancy. It was with "bashful, bachelor eyes" that Father Poage (who seemingly had obtained the lists by pretending to be a girl aspirant) scanned these lists; and it is unfortunate that bashfulness did not guide his written comments.

Concluding the paragraph about ill health as a barrier to a religious vocation, Father Poage states summarily, "Invalids are not wanted." Besides sounding too harsh, this statement seems to need qualification. One purpose for which St. Francis de Sales founded the Visitation Order was to give certain types of invalids an opportunity of serving God in the cloister. I do not have the exact words of the constitutions at hand, but the Catholic Encyclopedia says: "He expressly ordered the reception at the Visitation not only of virgins but also of widows, on condition that they were legitimately freed from the care of their children; the aged, provided they were of right mind; the crippled, provided they were sound in mind and heart; even the sick, except those who had contagious diseases." This is not the least of the charities for which the Catholic world blesses Francis de Sales. And I believe there are other institutes that are willing to waive certain physical disabilities in otherwise acceptable candidates.

Regarding illegitimacy, Father Poage writes: "An invalid union makes the child illegitimate. This is an impediment to the priesthood and religious communities." This is partly an oversimplification of the canon law on illegitimacy and partly incorrect. A child is legitimate when conceived of either a valid or a putative marriage. Moreover, if one who was born illegitimate makes solemn religious profession, he is by that fact legitimated, and this would remove the irregularity for receiving Holy Orders without the need of a dispensation. As for entrance into religion, canon law does not make illegitimacy an impediment. I believe this should be specially noted, because many religious seem to have an erroneous notion in this matter. When illegitimacy is an impediment to entrance into a certain institute, it is so by reason of the constitutions of that institute and not by reason of the general law of the Church. And, even when an institute makes illegitimacy an impediment, superiors in the United States can generally obtain a dispensation from the local ordinary.

It is understandable that a book which offers almost innumerable practical suggestions would offer some that would be open to disagreement. Father Poage calls attention to the fact that girls often enter the novitiate with the habit of smoking and he suggests that

superiors "obligingly set aside a smoking period for those who need it." Perhaps the phrase "for those who need it" places this suggestion beyond controversy; yet I am inclined to think that those who need it would be rare indeed and that they might very obligingly do their "tapering off" before they enter the postulancy.

Father Poage and I would practically reverse positions regarding association with the opposite sex before entering religion. He believes that aspirants to the priesthood or the religious life should cease associating with the opposite sex. And he apparently means not merely regular company-keeping with one individual but even dances and parties that include both boys and girls, for he tells one girl: "This does not mean you are to cut out all fun and gaiety. Have a good time—but with the girls and not the boys!" No doubt one could give good arguments to substantiate this view from documents of the Church and from the practice in some countries of having boys in apostolic schools and seminaries from their tender years. The Church encourages this, it is true. Nevertheless, normal social life at home or in a boarding academy or college is not the same as life in an apostolic school or seminary. And, at least generally speaking, it is part of the normal life of our high school and college boys and girls to attend parties and dances. A prospective vocation which could not hold out through such normal and wholesome associations would hardly be a true religious vocation, it seems to me.

Obviously, I am not saying that there is nothing incompatible between planning to enter religion or a seminary and at the same time continuing an exclusive companionship with an individual of the opposite sex. Nor do I sponsor the advice that a boy or girl who has not heretofore associated with the opposite sex should "have a fling at it" before going to the novitiate or the seminary. But I see no need of discontinuing wholesome and general mixed-group relationships merely because one is thinking of or planning on entering religion. Others may, and very likely do, think differently. The point is worth discussion.

A final comment—a "fixed idea" of mine, if one will have it that. Throughout the book and even in his generic explanation of "vocation," Father Poage limits the term to a call to the religious life or the priesthood. In doing this he is conforming to a very widespread and popular notion of vocation. Yet I think that this restricted use of the term is both theologically inaccurate and psychologically harmful. Theologically, the term should embrace all states of life; and



psychologically it is immensely beneficial to use it as referring not only to the priesthood and the religious life but also to marriage and the single life in the world.—G. KELLY, S.J.

**PATROLOGY, I: THE BEGINNINGS OF PATRISTIC LITERATURE.** By Johannes Quasten. Pp. xviii + 349. The Newman Press, Westminster, Md., 1950. \$5.00.

Up to the present, our patrologies have usually been works published in a foreign language and then translated into English. Now it is a pleasure to welcome a patrology published in English. It is also a pleasure to welcome a patrology which is the last word in scientific scholarship, interestingly written, and which always keeps to the fore the needs of English-speaking readers.

This first volume covers the beginnings of patristic literature. After an introductory chapter, the author takes up the Apostles' Creed and the Didache, then the Apostolic Fathers, Apocryphal Literature, Christian Poetry, the Acts of the Martyrs, the Greek Apologists, Heretical Literature, and Anti-Heretical Literature.

The opening chapter is an admirable introduction to patrology and an up-to-the-minute and scholarly guide to research in this field. Besides dealing with the concept and history of patrology, the concept of a Church Father, and the language of the Fathers, it gives bibliography on the various branches of Ancient Christian Literature and on the doctrine of the Fathers, and lists editions and translations of Patristic texts. Then in each succeeding chapter an outline is given of the respective authors; each individual work is studied and analyzed; to this is added information dealing with the text, translations, and studies of the documents; finally the outstanding features of the theological thought of the documents are discussed.

Certain aspects of the work call for special consideration. An outstanding feature is its thoroughness. There is no document in this early period or no problem concerning these documents for which one has not now a competent guide. A feature that is most welcome is the generous coverage of the theological thought of the authors. Thus—to illustrate—the thought of Irenaeus is presented on the Trinity, Christology, Mariology, Ecclesiology, the Primacy of Rome, the Eucharist, Scripture, Anthropology, Soteriology, and Eschatology. Finally, a new feature (which has long been desired) is seen in the copious excerpts from these ancient writings. The author is not content with telling what a certain writer thought, but

he lets him tell us in his own words. This is a feature that partly explains the interest and readability of this volume; it is this that makes the book not merely something which we use to consult, but something which we want to read for the joy found in reading it.

It is easy to see how a book of this kind can be of great help to religious. Those engaged in teaching patrology, dogma, or liturgy have a work that will aid them in research and in preparing their classes. No longer need we despair of having a patrology text that will interest students; no longer need the patrology manual be regarded as something as dry as dust. The religious engaged in teaching college have here a book that will have to be found on their reference shelf, a book that will be very helpful in answering questions about the Ancient Church. Finally, all religious will find here background for a better understanding of works which all through the ages have been spiritual classics, e.g., the Letters of St. Ignatius of Antioch, the Acts of the Martyrs.—ALFRED C. RUSH, C.SS.R.

**RELIGIOUS SISTERS.** An English translation of *Directoire des Supérieures and Les Adaptations de La Vie Religieuse*. Compiled by A. Ple, O.P. Pp. xii + 313. The Newman Press, Westminster, Maryland. \$3.50.

Superiors, spiritual directors, and retreat masters who have good eyes will welcome this helpful, inspiring work. The book grew out of two symposia to help the religious women of France meet problems created by modern conditions. The papers prepared by diocesan and religious priests were first printed in *La Vie Spirituelle*. In the English edition the French article on psychology was replaced by the article by R. E. Havard, an English doctor. The book has five sections: the theology of religious life, the office of the superior, the knowledge required by a superior, the vocation and training of religious and adaptations in modern religious life.

When asked what she thought of the book, a religious superior who had read it answered that she had bought three more copies, including one for her Mother Provincial. She also said: "I found *Religious Sisters* most helpful, excellent. It is clear, complete, yet concise, and the high spirituality makes it a real inspiration. If I do not do a better job as superior now, I will not have the excuse I had before reading it. I cannot say any of the ideas were entirely new, but the detailed application of the principles and elements of religious life were, in a number of instances, so new that I do not feel I

have absorbed them in one reading."

More readable print is certainly desirable and also a book of the same calibre that grew from American conditions, but in lieu of both, the book is recommended. The benefits derived will compensate for the temporary snow-blindness that results from reading the soft, light print.—J. BREUNIG, S.J.

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### BOOK NOTICES

OUR CHRISTIAN DIGNITY, by L. Sempé, S.J., adapted from the French by C. Vrithoff, S.J., is a little work, comprising nine conferences in the form of dialogues between a priest and two young men, which could serve as a highly informative and inspiring introduction to the grandeurs of the supernatural life. In a way that is both popular and theological it presents the principal aspects of the Christian's deification by grace, and at the same time makes them so many most potent motives for actually living up to the sublime dignity that it confers. Thus it would provide spiritual reading of the best kind: full of dogma for the mind and of consequent force and enthusiasm for the will. (Catholic Press, Ranchi, India, 1945. Pp. 98. Rs. 1.)

THE TWELVE FRUITS, by C. J. Woollen, is no mere theoretical explanation of the fruits of the Holy Ghost, but a concrete, practical exposition of the effects which these fruits should produce in every Catholic. As a result, the book makes interesting and profitable spiritual reading. In dealing with the fruits a writer is faced with a real problem to distinguish *patience* from *longanimity* and *mildness* or to show how *continency* differs from *chastity*, but the author succeeds in making plausible distinctions between them. More emphasis is placed on the *fruits* as effects to be produced by their possessor than on the benefits which accrue to him from their possession, though this second aspect is not entirely neglected. The chapter on *patience* is particularly well done. (New York: Joseph F. Wagner, Inc., 1950. Pp. viii + 184. \$2.50.)

GUIDE IN MENTAL PRAYER, written by the Very Reverend Joseph Simler, fourth superior general of the Society of Mary (Marianists), was intended originally for use within that congregation. But others also came to know about it and to find it helpful, and now in this revised English edition it is made available to all. No one book on mental prayer is ideal for all the very different mentalities of

men and women who cultivate that difficult art, but this one, simple, practical, and definite, should, it seems, prove very useful to many. It promises success to all who really have good will. A point that it emphasizes particularly is the importance of faith for growing in the ability to meditate. (A Grail Publication, St. Meinrad, Indiana, 1949. Pp. 167. \$2.00.)

In JESUIT BEGINNINGS IN NEW MEXICO Sister M. Lilliana Owens, in collaboration with two Jesuits, presents the first of a series entitled "Jesuit Studies—Southwest." The book is an ungarnished historical account. A hitherto unpublished diary of the mission of New Mexico comprises half of the book. [El Paso, Texas: Revista Catolica Press, 1950. Pp. 176. \$2.00 (cloth); \$1.50 (paper).]

A very valuable addition to the literature on vocation is VOCATION TO THE PRIESTHOOD: ITS CANONICAL CONCEPT, A Historical Synopsis and a Commentary, by Aidan Carr, O.F.M.Conv. Dr. Carr investigates his problem from the points of view of history, theology, and canon law. His conclusions seem to clarify and synthesize what was best in the principal previous works on the subject. Directly or indirectly this study should be a precious aid to the many men and women who teach boys and thus have something to do with fostering and discerning divine calls to the holy priesthood. (Washington, D.C.: The Catholic University of America Press, 1950. Pp. viii + 124. \$2.00.)

### BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BOOKMAN ASSOCIATES, New York.

*Like Clean Winds.* By Sister Louise Agnes Morin, C.S.J. Another convincing contrast to *I Leap over the Wall*. "The story of a Sister who entered the convent to give herself to God and was not surprised to find what she sought—a life of renunciation." The book is illustrated by Michael Lyn Genung. Pp. 63. \$2.25.

*Savonarola.* A verse play in nine scenes by Wallace A. Bacon. This play won the Bishop Sheil Drama Award of the National Catholic Theater Conference in 1946. Pp. 128. \$2.50.

CATHOLIC UNIVERSITY PRESS, Washington, D. C.

*Orestes Brownson's Approach to the Problem of God.* A critical

March, 1951

BOOK ANNOUNCEMENTS

examination in the Light of the Principles of St. Thomas Aquinas. By the Reverend Bertin Farrell, C.P. A dissertation. Pp. xiii + 140. \$1.75.

THE GRAIL, St. Meinrad, Indiana.

*The Family Rosary for Children.* By Urban Paul Martin. A Sister of Charity has significantly illustrated the purpose, history, and method of praying the Rosary, as well as each of the fifteen mysteries. This booklet will help boys and girls understand and pray the Rosary. Pp. 71. \$1.00.

*Watchwords of the Saints.* A Thought for Each Day of the Year from the Writings of the Saints. Collected by Christopher O'Brien. Pp. 73. \$1.50.

*Our Lady's Slave.* The Story of Saint Louis Mary Grignion De Montfort. By Mary Fabyan Windeatt. Illustrated by Paul A. Grout. Pp. 201. \$2.50.

B. HERDER BOOK COMPANY, St. Louis, Mo.

*Art and Beauty.* By Maurice De Wulf. Translated by Sister Mary Gonzaga Udell, O.P. In this volume a philosopher of renown considers the basic principles of art. Pp. ix + 213. \$3.00.

THE NEWMAN PRESS, Westminster, Maryland.

*Catechism of the "Summa Theologica" of Saint Thomas Aquinas.* By R. P. Thomas Pegues, O.P. Adapted from the French and done into English by Aelred Whitacre, O.P. A condensation of the *Summa* in catechism form. A reprint of the work first published in England in 1922. Pp. xvi + 315. \$2.75.

*Shepherd of Untended Sheep.* By Raoul Plus, S.J. Translated from the French by Sister James Aloysius and Sister Mary Generosa, Sisters of Divine Providence. This is the first biography in English of a Vincent de Paul of the eighteenth century, John Martin Moye, priest of the Society of the Foreign Missions of Paris, missionary to China, and founder of the Sisters of Divine Providence. Pp. xv + 180. \$2.50.

ST. FRANCIS BOOK SHOP, Cincinnati 10, Ohio.

*Walk with the Wise.* By Hyacinth Blocker, O.F.M. This book presents forty-eight stories from the lives of the saints in very palatable capsule form. The treatment is marked by originality, freshness, and a relevance to the present day that cannot be missed. Pp. x + 240. \$2.75.

THE SENTINEL PRESS, 194 E. 76th St., New York.

*People and the Blessed Sacrament.* By Martin Dempsey. Our Lord never wanted the devotion to the Blessed Sacrament to stop in the vestibule. Father Dempsey shows how the Eucharist can influence the entire lives of all: the bootblack, the doctor, the housewife, the college student and so forth. Should be good material for Forty Hours talks. Pp. 95. \$1.50 [cloth]; 50 cents [paper].

JOSEPH F. WAGNER, INC., New York.

*Make Way for Mary.* By the Rev. James J. McNally. With a foreword by the Most Rev. Christopher J. Weldon, D.D. A series of talks deriving from the Gospels of the Sundays of the year and showing the place of Mary in the Catholic's life. Pp. 272. \$2.75.

## Communications

Reverend Fathers:

In reply to your note concerning information on the question of vocations from Catholic Colleges which appeared in the November issue of REVIEW FOR RELIGIOUS, the following is presented. The statistics are given under the headings suggested in the letter signed "A Teaching Sister" and represent, as requested, the last ten years.

	Education	Contemplative	Social Work
1941	4	0	0
1942	6	0	1
1943	5	0	0
1944	6	1	0
1945	10	0	0
1946	13	0	0
1947	9	0	3
1948	4	1	1
1949	15	1	1
1950	13	1	1
	—	—	—
Total	85	4	7
Left	11	4	0
	—	—	—
	74	0	7

Total to enter religious life 96

Number to leave 15

Persevering 81

The facts have been listed for each year because we feel they are significant of changes made in 1940. During that summer, under the direction of our Very Reverend Mother Marie de St. Jean Martin, O.S.U., Prioress General of the Ursulines of the Roman Union, a study of the Traditions of the Order was made in the light of contemporary problems. (cf. *Ursuline Method of Education*, Marie de Saint Jean Martin, O.S.U., Quinn & Boden Company, Inc. 1946.)

It might be well to state that these changes were not made all at once but gradually and not without difficulty. Under the heading of creating a *Catholic Atmosphere* and assuming that we are striving to give a profound intellectual formation, they may be summarized thus:

1. Religion Courses centered in Christ; a course in Church History in junior year; a course in the spiritual life in senior year.

2. Liturgy: Missa Cantata and Compline sung daily by those who wish to participate; on Sundays and feast days Vespers and Compline.

3. Opportunity for daily confession and spiritual direction.

Daily meditations are made for those who wish to learn how to meditate; these are followed by special written ones and gradually, with help, many students make a daily meditation.

5. Guidance: each student is given or chooses if they wish a spiritual mother.

6. Sodality: limited to those who desire to live an interior life and to participate in the apostolate.

7. Specialized Catholic Action: Young Christian Students.

It is to be noted that the statistics reveal an increase in religious vocations with the classes which were the first to graduate under the new policy.—MOTHER MARIE THERESE CHARLES, O.S.U.

Reverend Fathers:

In response to your invitation to correspondence regarding the article on "The Deafened Religious" in the November issue, I should like to share some good news. There is fenestration surgery now to cure the type of deafness known as otosclerosis. Any otologist can diagnose this most prevalent kind of deafness. Nearly every large city has a surgeon trained by Doctor Julius Lempert of New York, who perfected the operation some twelve years ago. It consists in making a new window in the inner ear bone to connect with the auditory nerve. Although a most delicate operation requiring some



time to recover, it is worth all the misery of accompanying sea sickness, due to drilling through the equilibrium center.

I was losing my hearing for twenty-three years and wore a hearing aid for twelve years. Doctor Howard P. House, 1136 West Sixth Street, Los Angeles 14, California, performed such skillful surgery on both my ears in successive summers, that I now have normal hearing. I was able to discard the hearing aid after the first operation.

Much of the success would normally be due to the condition of the nerve, hence it is important to have the surgery done as soon as otosclerosis is detected, before the auditory nerve begins to atrophy. I find that this operation is comparatively unknown, so I should like to broadcast the almost miraculous results to your readers. I cannot be grateful enough to God, Doctor House and my community for my return to normal communication. It is a new life.

—SISTER M. CATHERINE EILEEN. S.H.N.

## Questions and Answers

—7—

May a local superior who had been appointed for one year to fill out the incompleated term of his predecessor, and who was then reappointed local superior for one three-year term, be now reappointed for another immediate term of three years in the same house? If not, may he be appointed for an additional two years to make up a total of six years?

Canon 505 forbids the same religious to act as local superior of the same community for more than two terms of three years each. The emphasis in the text "term of three years" (*triennium*) is not on the word *term*, but upon the entire phrase—*term of three years*. The Code does not forbid three terms of two years each, but excludes more than two terms of three years each in the same house, that is, more than six continuous years as local superior on the part of the same religious. In the case mentioned, therefore, the superior may be reappointed to a *new term of two years*, which will complete the six continuous years allowed him in the same house.

—8—

If a religious under temporary vows develops bad health, or becomes a mental case, and, as a result, is refused perpetual vows, is the commun-

ity to which he belonged bound to take care of him after sending him away? What if his physical or mental condition was doubtful during the novitiate and he was allowed to make his temporary profession as a trial to see how he would make out?

Once a novice is allowed to make his profession of first temporary vows, poor health, whether physical or mental, is no longer a reason for refusing either a renewal of temporary vows or the profession of perpetual vows, much less a reason for dismissal (see canons 637 and 647, § 2). Hence superiors may not allow a novice to take his first vows on condition that he will leave at their expiration if his health does not improve.

As to mental cases, a reply of the Sacred Congregation of Religious, dated February 5, 1925, stated that: (a) a professed of simple vows, whether in an order or in a congregation, who during the three years loses his mind, even incurably according to the judgment of physicians, cannot at the end of three years be sent back to his relatives or into the world, but must be kept in the religious institute; (b) the religious in question belongs to the religious institute in the state he was when he lost his mind, and the institute has the same obligations toward him that it had at that time. This reply was approved by Pope Pius XI. (Cf. *Canon Law Digest*, I, pp. 309-310.)

—9—

May a religious, even if exempt, write to the bishop of the diocese where he lives without his superior's permission and without having the superior read the letter?

Canon 611 provides: "All religious, whether men or women, can freely send letters, exempt from all control, to the Holy See and its Legate in the country, to their Cardinal Protector, to their own higher superiors, to the superior of the house when absent, to the local ordinary to whom they are subject . . ."

On November 27, 1947, the Code Commission gave a reply to the effect that "exempt religious, in cases in which they are subject to the local ordinary, can, according to canon 611, freely send to the said ordinary and receive from him letters subject to no inspection." The privilege of free correspondence with the local ordinary is limited to the cases in which exempt religious are subject to the local ordinary. According to canon 615 regulars are exempt by the common law from the jurisdiction of the local ordinary except in the

cases provided for by the law. A list of these exceptions, i.e., cases in which even exempt religious are subject to the local ordinary, will be found in any good commentary on canon 615.

—10—

May a superior general of a pontifical institute merely with the approval of his general council ask the Holy See to make important changes in the constitutions revised according to the Code and approved by the Holy See, or must he get the opinion of the general chapter before doing so?

We have an expression of the mind of the Sacred Congregation of Religious on this subject, given in a declaration issued on October 26, 1921. This declaration distinguishes changes required to bring the constitutions into conformity with the Code, and other changes not so required. Regarding the latter it provides as follows:

"IV. If any religious society wishes to take advantage of this revision to make some changes in the constitutions which are not necessary, that is, not prescribed by the Code, this should not be done in the amended text submitted as herein prescribed; but there should be sent to the Sacred Congregation a separate petition for permission, containing both the text as already approved and the amended text submitted for approval, in full, together with the reason for the change now desired.

"Such a petition will not be accepted, however, by this Sacred Congregation, unless the proposed changes have been discussed and approved by the general chapter. Although, if there is question of minor changes or mere verbal substitutions, or of abrogating practices which have fallen into desuetude through changes of times and manners, or other such things, the consent of the general council is sufficient." (Text quoted from Bouscaren, *Canon Law Digest*, I, pp. 271-272.)

These same provisions seem to hold today in similar circumstances: that is, the opinion and approval of the general chapter are certainly required when it is considered desirable to ask for an important change in constitutions already approved by the Holy See.

—11—

In his *Catholic Dictionary* (page 267) Attwater says that the Apostolic Indulgences can be gained only by the first person to whom the blessed object is given. I had always thought that such indulgences were attached

to the article, and remained with the article. Will you kindly enlighten me on this subject?

Even Homer nods occasionally. When Attwater wrote the description of Apostolic Indulgences he had in mind a centuries-old provision first issued by Pope Alexander VII on February 6, 1657, and repeated by Benedict XV, which declared that the indulgences commonly called "Apostolic" are so annexed to rosaries and other articles that they do not pass from the persons for whom the articles were blessed or those to whom they were first distributed" (A.A.S., 1914, 505). This provision, however, was abrogated by canon 924, § 2 of the Code of Canon Law which declares that "indulgences annexed to rosaries or other objects cease only when the rosaries or other objects cease to exist, or are sold," and the Sacred Penitentiary declared that this applies also to Apostolic Indulgences and Benedict XV himself approved this declaration on February 4, 1921 (see *Canon Law Digest*, I, n. 924, p. 421). Today, therefore, any one of the faithful may gain the indulgences attached to a rosary or other pious object, whether they be the owner of it or not, and it is quite proper to lend one's indulgenced rosary to another person so that he may gain the indulgences attached to it, including the "Apostolic."

—12—

Do I gain the indulgences attached to my beads if I said three decades yesterday and I recite the final two today?

According to the latest edition of the official book on indulgences *Enchiridion Indulgentiarum, Preces et Pia Opera*, Rome, 1950, page 269, "The decades of the beads may be separated, provided the recitation of the rosary is completed within the same day" (S. C. Indulg., July 8, 1908). Hence it seems to be required that five decades of the beads be said on the same day in order to gain the indulgences attached to the rosary.

—13—

What is the rule for the vote of the chapter or council regarding clerical religious about to receive major orders: (a) should this vote be taken before each major order or (b) only once before the subdiaconate?

The Instruction *Quantum Religiones* of the Sacred Congregation of Religious, dated December 1, 1931, has the following:

"16. Before subjects are admitted to the subdiaconate, superiors

must make a new inquiry on the points mentioned above . . . .

"20. Though it is not necessary to require such extensive information and new testimonials for the reception of the diaconate and the priesthood, still superiors should be watchful to see whether, in the interval between the reception of one or the other sacred order, anything has happened which might disclose a doubtful vocation to the priesthood, or show that there is no vocation whatever. In this case, after a most careful investigation has been made and *counsel taken with prudent men*, superiors should forbid absolutely the reception of the new order, and refer the case to this Sacred Congregation which will decide in each single instance, what seems best in the Lord."

While the instruction requires merely "that counsel be taken with prudent men," it indicates how often this counsel is to be taken. The constitutions will determine who these prudent men are—usually the members of the chapter or council.

—14—

**What are the reserved vows from which confessors of religious cannot dispense?**

Canon 1308, § 3 defines reserved vows as those from which only the Holy See can give a dispensation. Such are certainly the solemn and simple vows of religion taken in orders and congregations. While it is true that some authors hold that the local ordinary dispenses from public reserved vows of religion when he grants to a religious in a diocesan congregation (c. 638) a decree of secularization which frees the religious from his vows (c. 640, § 1, 2°), still the better opinion seems to be that the local ordinary dispenses only indirectly and that the Church herself grants the dispensation from the vows implicitly whenever an indult of secularization has been granted.

Besides the public vows of religion mentioned above, there are two private vows reserved to the Holy See: the vow of perfect and perpetual chastity, and the vow to enter a religious institute with solemn vows, both made absolutely and after completion of the novit's eighteenth year (c. 1309).

The common law of the Church does not give faculties to any confessors to dispense from either public or private vows reserved to the Holy See. Sometimes faculties are granted to dispense from private vows reserved to the Holy See, but only by special indult.

## Summer Sessions

**A**T LOYOLA University, Chicago, a course on "The History and Theology of the Devotion to St. Joseph" will be conducted by Father Francis L. Filas, S.J., author of *The Man Nearest to Christ* (and of "St. Joseph's Patronage," in this number of the REVIEW). Three semesters of credit; June 25 to Aug. 3. Also, Father James I. O'Connor, S.J., Professor of Canon Law at West Baden College, West Baden Springs, Indiana, will conduct a three-credit-hour institute on Canon Law for Religious, from July 16 to Aug. 3. For further information write to: Summer School Director, Loyola University, 820 N. Michigan Ave., Chicago 11, Illinois.

At Marquette University, Father G. Augustine Ellard, S.J., will continue his classes on problems in dogma for teachers with "On God as One in Nature and Three in Personality." This course is for graduate students; enrollment is limited to Sisters. Three credit hours; June 25 to Aug. 3. A 5-day institute on Medico-Moral Problems, directed by Father Gerald Kelly, S.J., will be held July 9-13. The institute will cover the material in the code of religious and ethical directives recently sponsored by The Catholic Hospital Association. For complete information on these and other advantages offered by Marquette, write to: The Registrar, Marquette University, 615 North Eleventh Street, Milwaukee 3, Wisconsin.

The Institute for the Preparation of Teachers of Sight Saving and Teachers of Braille classes will hold its second summer session at the Catholic University, Washington, D.C., July 2-Aug. 11, under the direction of the Reverend William F. Jenks, C.S.S.R. A very fine faculty; clinic; lectures by an outstanding ophthalmologist; practice teaching class; and many other features, have been planned for this summer's session. Credits from this institute can be used towards an M. A. or other degrees.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in Canon Law and Ascetical Theology for Sisters) will be held this year August 19-30. This is the second year in the triennial course. The course in Canon Law is given by the Reverend Joseph F. Gallen, S.J., that in Ascetical Theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registra-

## SUMMER SESSIONS

tion is restricted to higher superiors, their councillors, mistresses of novices, and those in similar positions. Applications are to be addressed to the Rev. Joseph F. Gallen, S.J., Woodstock College, Woodstock, Maryland.

The Creighton University is making plans for a 2-week institute on Canon Law for Religious, for religious superiors and others who may be interested. Director of the institute is Father Francis N. Korth, S.J., of St. Mary's College, St. Marys, Kansas. Those interested in the institute should contact the Director of the Summer Session immediately and state what part of the summer would be most convenient for them. In the Creighton cycle of religion courses Father Leo A. Coressel, S.J., will teach "God the Redeemer," and Father Vincent Decker, S.J., will offer "God and Creation." A religious will teach "Method and Content in Elementary School Religion." Sister M. Julitta, O.S.F., Directress of the Reading Clinic at the Cardinal Stritch College, will offer six hours in Remedial Reading. There will be an institute in Catechetics. Summer session is from June 9 to Aug. 2. Creighton offers many facilities for religious besides those mentioned here. For complete information write to: Rev. William F. Kelley, S.J., Director of the Summer Session, The Creighton University, Omaha 2, Nebraska.

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## REPRINTS: SINGLE SETS

We are now able to sell sets of our reprint booklets for one dollar per set. The set includes one copy of each of these booklets: No. 1: Articles on Prayer by Father Ellard; No. 2: Articles on "Gifts to Religious," by Father Ellis; No. 3: Articles on Emotional Maturity, Vocational Counseling and the Particular Friendship, by Father Kelly.

*To order these single sets, please send one dollar and ask for one set of reprints.*

The prices for orders of ten or more are given in the January 1951, number, p. 46.

Please address your order to: The Editors, Review for Religious, St. Mary's College, St. Marys, Kansas.



## Blessed Claude Colombiere and Devotion to the Sacred Heart

C. A. Herbst, S.J.

"THIS is he whom I send thee." Margaret Mary heard these words interiorly as she sat listening to the first instruction Father Claude de la Colombière gave the Visitandine community at Paray-le-Monial towards the end of February, 1675. Here was the fulfillment of a promise. Our Lord had appeared many times, asking her to promote devotion to His Sacred Heart. Overwhelmed at the thought, "My sovereign Master had promised me shortly after I had consecrated myself to Him that He would send me one of His servants, to whom He wished me to make known, according to the knowledge He would give me thereof, all the treasures and secrets of His Sacred Heart which He had confided to me. He added that He sent him to reassure me with regard to my interior way, and that He would impart to him signal graces from His Sacred Heart, showering them abundantly over our interviews." (*Autobiography of St. Margaret Mary*, Visitation Library, 1930, No. 80.)

That the Sacred Heart, the heart of Margaret Mary, and the heart of the young Jesuit should be united in love, Our Lord showed the Saint in a vision. "As I went up to receive Him in Holy Communion, He showed His Sacred Heart as a burning furnace, and two other hearts were on the point of uniting themselves to It, and of being absorbed therein. At the same time He said to me: 'It is thus My pure love unites these three hearts for ever.' He afterwards gave me to understand that this union was all for the glory of His Sacred Heart, the treasures of Which He wished me to reveal to him that he might spread them abroad, and make known to others their value and utility. To this end He wished we should be brother and sister, sharing equally these spiritual treasures." (*Ibid.*, No. 82.)

### *The Extraordinary Confessor*

So it was according to a very special providence of God that Father Colombière was appointed superior of the small Jesuit community in Paray early in 1675. Our Lord wanted him to be the sympathetic, enlightened, and fearless director of Margaret Mary and

the first public promoter of devotion to His Sacred Heart. Named extraordinary confessor to the convent, he came on the Lenten Ember Days towards the beginning of March, 1675. Margaret Mary herself relates what took place on that occasion. "Although we had never either seen or spoken with each other, the Reverend Father kept me a very long time and spoke with me as though he understood what was passing within me. But I would not in any way open my heart to him just then, and, seeing that I wished to withdraw for fear of inconveniencing the community, he asked me if I would allow him to come and speak with me again in this same place. But in my natural timidity which shrank from all such communications, I replied that, not being at my own disposal, I would do whatever obedience ordered me. I then withdrew having remained with him about an hour and a half." (*Ibid.*, No. 80.)

She was still timid, uncertain, afraid. But shortly after, her superior, Mère de Saumaise, "having had him return, ordered our virtuous sister to talk to him, in order to reassure herself as to what was taking place in her" (Gauthey, *Vie et Oeuvres*, I, 133). Margaret Mary continues: "Before long he again returned, and although I knew it to be the Will of God that I should speak with him, I nevertheless felt an extreme repugnance to be obliged to do so. I told him so at once. He replied that he was very pleased to have given me an opportunity of making a sacrifice to God. Then, without trouble or method, I opened my heart and made known to him my inmost soul, both the good and bad; whereupon he greatly consoled me, assuring me that there was nothing to fear in the guidance of that Spirit, since It did not withdraw me from obedience; that I ought to follow Its movements, abandoning to It my whole being, sacrificing and immolating myself according to Its good pleasure. . . . Having mentioned some of the more special favors and expressions of love which I received from this Beloved of my soul, and which I refrain from describing here, he said that in all this, I had great cause to humble myself and to admire the mercy of God in my regard." (*Autobiography*, No. 81.)

#### *First Disclosure*

This was the first time she had ever told anyone of the revelations of the Sacred Heart to her. "I assure you," she wrote later, "that it was to this good Father that I made the first disclosure. My sovereign Master ordered me to do so. He showered on him on this

occasion more graces than He had ever given him before." (*Vie et Oeuvres*, II, 543.)

But humiliations came, too. "The Reverend Father himself had much to suffer on my account. For it was said that I wanted to deceive him and mislead him by my illusions, as I had done others. He was, however, in no way troubled by what was said, but continued none the less to help me, not only during the short time he remained in this town, but always. Many a time I have been surprised that he did not abandon me as others had done, for the way in which I acted towards him would have repulsed any other." (*Autobiography*, No. 81.) Here indeed was put to the test the promise he had made to God of never doing or omitting through human respect anything that he thought to be for the glory of God.

### *Behold This Heart*

In June, 1675, during the octave of Corpus Christi, Our Lord made the last great revelation of His Sacred Heart to Margaret Mary. "Behold this Heart, Which has loved men so much, that It has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love; and in return I receive from the greater number nothing but ingratitude by reason of their irreverence and sacrileges, and by the coldness and contempt which they show Me in this Sacrament of Love. But what I feel the most keenly is that it is hearts which are consecrated to Me that treat Me thus. Therefore, I ask of thee that the Friday after the Octave of Corpus Christi be set apart for a special Feast to honour My Heart, by communicating on that day and making reparation to It by a solemn act, in order to make amends for the indignities which It has received during the time It has been exposed on the altars. I promise thee that My Heart shall expand Itself to shed in abundance the influence of Its divine love upon those who shall thus honour It, and cause It to be honoured." (*Autobiography*, No. 92.)

Here was a clear statement, a bitter complaint, a definite and manifold request, and a rich promise. And yet, what could a poor timid young nun in the cloister do about it? "And when I replied that I knew not how to accomplish what He had so long desired of me, He told me to address myself to His servant, whom He had sent me for the accomplishment of this design. Having done this, he (Father de la Colombière) ordered me to commit to writing all that I had made known to him concerning the Sacred Heart of Jesus, as well as several other things which referred to It for the greater glory

of God. This was a cause of great comfort to me, as this holy man not only taught me how to correspond to His designs, but also reassured me in the great fear I had of being deceived which was a constant trouble to me." (*Ibid.*, No. 92.)

### *The Guide for Faltering Steps*

So Father Colombière was the answer. He would guide her faltering steps and encourage her. The *Life* by her contemporaries expands the narrative. "Address yourself to My servant, Father de la Colombière, Jesuit, and tell him for Me that he should do all in his power to establish this devotion and give this pleasure to My divine Heart. Let him not be discouraged by the difficulties he will encounter, for they will not be wanting. But he should know that he is all-powerful who, putting off confidence in self, trusts implicitly in Me." (*Vie et Oeuvres*, I, 138, 139.)

It takes great courage and great spiritual insight to guide a mystic soul, especially when a new devotion is to be introduced into the world through this soul. But "Father de la Colombière was a man of fine discernment. He was not a man to give credence to anything easily. But he had too striking proofs of the solid virtue of the person who was speaking to him to have the slightest fear of delusion in this matter. He accordingly took up at once the ministry which God had just committed to him. In order to acquit himself of it effectively and perfectly, he decided to begin with himself. He accordingly consecrated himself (together with Margaret Mary and only a few days after the great apparition) completely to the Sacred Heart of Jesus. He offered It everything in himself he thought capable of honoring and pleasing It. The extraordinary graces which he received from this practice soon confirmed him in the esteem which he already had of the importance and solidity of this devotion." (*Ibid.*)

### *These Three Hearts*

Thus it was that "My pure love unites these three hearts for ever." Margaret Mary and Father Colombière had truly become "brother and sister, sharing equally these spiritual treasures." But he must spread the fire, too, as much as his little world and the short time allowed. "Though he remained but a short time in the town, he never ceased inculcating this devotion in all his spiritual daughters. He had them receive holy Communion in honor of the Sacred Heart on the Friday after the Octave of Corpus Christ." (*Ibid.*,

138, 139.) His apostolate would become more extensive in another land.

Late in the summer of 1676 Father Colombière was sent by his superiors to England to be confessor to the eighteen-year-old Mary of Modena, Duchess of York. He left Paray towards the latter part of September. Naturally, Margaret Mary could not but have a sense of foreboding and feel the loss of him very much, but Christ's "my grace is sufficient for thee" of another day brought her the same courage and strength it did St. Paul. "I received this blow with perfect submission to the Will of God, Who had allowed him to be of such use to me during the short time he had been here. When I ventured afterwards to reflect upon my loss, my Divine Master forthwith reproved me, saying: 'What! am I not sufficient for thee, I Who am thy beginning and thy last end?' This sufficed to make me abandon all to Him, for I was convinced that He would not fail to provide me with everything that was necessary." (*Autobiography*, No. 93.)

#### *A Threefold Warning*

Before leaving Paray, a note from her was handed Father Colombière. It contained a three-fold warning from heaven for him who was truly going to be a sheep among wolves. "1. Father de la Colombière's talent is to lead souls to God; therefore the devils will do all in their power against him. He will meet with trouble, even from persons consecrated to God, who will not approve of what he says in his sermons to convert them; but in these crosses the goodness of God will be his support, so long as he continues to trust in Him. 2. He must have a compassionate gentleness for sinners, and only use severe measures when especially inspired by God to do so. 3. Let him be particularly careful not to separate good from its source. This sentence is short, but contains much which God will enable him to understand according to the diligence with which he applies himself to find its meaning." (Sister Mary Philip, *A Jesuit at the English Court*, 115.)

He accepted this note as a message from heaven. Although "it contained almost as many mysteries as it did words," he would be shown in his London retreat during the second half of January, 1677, its immediate and immensely practical and detailed usefulness. "Truly," he wrote February 7, 1677, "Our Lord left nothing more to be said. There was (in that note) saving advice against all the evils that could befall me" (*Vie et Oeuvres*, I, 142). "These were

counsels to fit present circumstances and remedies against thoughts and plans that were troubling me and that were very much opposed to those of God" (*Ibid.*). And later: "That helped very much to steady me. For I was tempted to abandon everything for fear of an outburst which might give scandal and wound charity" (*Ibid.*, 143). "The note from Sister Alacoque strengthens me very much and gives me reassurance in a thousand doubts which come to me every day" (*Ibid.*, 144). It is very clear that a few enlightened words from Margaret Mary were helping her director to make his soul ready to be a great apostle of the Sacred Heart.

### *Colombière's Consecration*

By the time his retreat of 1677 ended, Father Colombière was prepared to give himself over fully and solemnly to the Sacred Heart. Six months before at Paray he had consecrated himself in a simple way to that Heart. Since then, much light and many graces had come to him. Under the influence of these he had slowly and carefully determined that, from now on, his life would be completely dedicated to the Sacred Heart of Jesus. "This offering is made in order to honour that Divine Heart, the seat of all virtues, the source of all blessings, and the refuge of all holy souls . . . In reparation for so many outrages and for such cruel ingratitude, most adorable and amiable Heart of Jesus, and to avoid as far as I can such a misfortune, I offer to Thee my heart, with all its movements. I give myself entirely to Thee, and henceforth I protest most sincerely that I desire to forget myself and all that relates to me, in order to remove any obstacle which might impede an entrance into this Divine Heart, which Thou hast the goodness to open to me, and into which I hope to enter, to live and die there with Thy most faithful servants, penetrated and inflamed with Thy love. I offer to this Heart all the merit and all the satisfaction of all the Masses, prayers, acts of mortification, religious practices, acts of zeal, of humility, of obedience, and of all the other virtues which I shall practise until the last moment of my life. I do so not only to honour the Heart of Jesus and its admirable dispositions, but I also humbly beg Him to accept the entire oblation which I make to Him, to dispose of it in the manner which shall please Him, and in favour of whom He pleases. . . ." (*A Jesuit of the English Court*, 125, 126.)

His offering and his retreat end with a prayer to the Sacred Heart. "Sacred Heart of Jesus, teach me perfect forgetfulness of self, since

this is the only way one can enter into Thee. Since everything I shall do in the future will be Thine, grant that I may do nothing unworthy of Thee. Teach me what I must do to obtain pure love for Thee, that pure love for which Thou hast inspired the desire in me. I feel within me a great desire of pleasing Thee and an even greater powerlessness of doing so without very special light and help. These I can obtain only from Thee. Do all Thy will in me, O Lord. I well know that I oppose It, but I earnestly desire not to do so. Thou must do everything, divine Heart of Jesus, and Thou alone shalt have all the glory of my sanctification if I become holy. That appears to me as clear as day. All this will bring great glory to Thee, and it is for that alone that I desire to be perfect. Amen." (*A. Hamon, Histoire de la Dévotion au Sacré Cœur*, III, 296) The apostle was now immolated to the most Sacred Heart of Jesus.

The apostle at once set to work. He wrote from London soon after: "I knew that God wanted me to serve Him by obtaining the accomplishment of His designs with regard to the devotion which He has revealed to a person He communicates with very intimately. For this it has pleased Him to make use of my weakness. I have already inspired many people in England with it. I have also written of it to France and asked one of my friends to spread it in the place where he is. This devotion will be very useful there, and the great number of chosen souls in this community leads me to think that its practice in that fervent house will be very pleasing to God." (*Georges Guiton, Le Bienheureux Claude La Colombière*, 444.)

#### *First Sermon on Sacred Heart*

March 24, 1677, the third Wednesday of Lent and the eve of the feast of the Annunciation, Father Colombière thought the hour had come for him to speak publicly of devotion to the Sacred Heart. In his sermon, *On the Patience of Jesus Suffering*, he invited his hearers in St. James palace: "Let us enter into the Heart of the Son of God and see what are Its sentiments with regard to His enemies. They are sentiments of indescribable sweetness. Note their various degrees and effects. All He suffers from His persecutors does not prevent Him from excusing them. He knows they are acting through ignorance, and no matter how great their envy, human respect, self interest, hatred, pride, injustice, and the intensity of their wrath, this Heart, full of goodness, is eager rather to excuse and diminish the gravity of their sin than to make them more guilty . . . Jesus not



only excuses His executioners. He is moved with deep compassion for them. He bewails their blindness and the evils they are drawing on themselves. He says in His Heart: 'If thou didst but know in this thy day the things that are to thy peace.' He knows that the evils that befall Him are scarcely evils at all compared with theirs. 'Weep not over Me . . . .' Jesus is moved with love for His enemies. He feels a real and efficacious compassion for them. He prays for them, He suffers for them, He suffers for them with tenderness. He wishes to save them, and He does so. His prayer is not in vain. These same souls are the ones converted by the sermon of St. Peter . . . . Let the Heart of Jesus be our teacher, our school. Let us make our abode in this Heart during this Lent. Let us study Its every movement and endeavor to conform ours to them. Yes, divine Jesus, I want to live in this Heart. I want to pour all my bitterness into It. There it will be consumed. I do not fear that impatience will attack me in this place of refuge. There in perfect security I shall exercise myself in silence, in resignation to the divine will, in invincible constancy. Every day I shall offer prayers of thanksgiving for the crosses Thou sendest me and ask Thee to give grace to those who persecute me . . . ." (*Oeuvres du R. P. Claude de la Colombière*, VI, 249-251.)

This was the first sermon ever preached on devotion to the Sacred Heart of Jesus in its modern form. It is remarkable how it re-echoes the virtues expressly mentioned by Our Lord as characteristic of His Heart the one and only time He expressly mentions that Heart in the gospels: "Learn of me, because I am meek and humble of heart" (*Matt.* 11:29). Around this same theme and these same sweet and consoling words of Christ the Church has built one of her most popular and practical prayers to the Sacred Heart: "Jesus, meek and humble of Heart, make my heart like unto Thine."

### *English Queen's Request*

Father Colombière remained two years in London. There he continued, in public and in private, to promote devotion to the Sacred Heart. The prime object of his zeal naturally would be his spiritual child, Mary, Duchess of York, later (1685-1688) Queen of England as wife of James II. She was the first royal conquest for the devotion. Exiled after 1688 and living in France, she was the first royal personage to petition the Holy Father for the establishment of a solemn feast in honor of the Sacred Heart of Jesus, for

which Our Lord Himself had asked. A feast in honor of the Sacred Heart was not granted because of the many difficulties of the times, but on March 30, 1697 "the Sacred Congregation of Rites, in response to the urgent request of Her Most Serene Majesty, Mary, Queen of England, has graciously granted the Nuns of the Visitation of the Most Blessed Virgin of St. Francis de Sales that in their churches each year on the Friday following the octave of Corpus Christi not only priests attached to their churches but others also coming there on this day may celebrate the Mass of the Five Wounds of Jesus Christ." His Holiness, Innocent XII, approved this decree April 3, 1697. (*Histoire de la Dévotion au Sacré Cœur*, III, 375.) Not until 1765 was a Mass of the Sacred Heart approved. In 1856 it was extended to the whole Church and in 1929 raised to the rank of a feast of the first class.

Accused in England of taking part in a conspiracy, the queen's chaplain was arrested and imprisoned about the middle of November, 1678, and "exiled" to France. Ill and very weak from tuberculosis and imprisonment he passed through France in slow stages, arriving in Dijon about the end of January. There his old friend from Paray, Mère de Saumaise, was mistress of the Visitandine novices. He had to address them, of course. One of them, Sister Jeanne-Madeleine Joly, would one day compose the first collection of practices of piety in honor of the Sacred Heart and make one of the first images of It. He told this Sister: "Anyone striving to spread this devotion will do a wonderful work for the glory of God."

### *Sojourn at Paray*

Early in January, 1679, he had ordered Margaret Mary by letter to make to the Sacred Heart "a testament or donation without reserve, in writing, of all that she could do or suffer, of all the prayers and spiritual goods anyone should offer for her during her life and after her death" (*Vie et Oeuvres*, I, 172). Father Colombière himself was to sign this if her superior refused. Towards the end of February he appeared in Paray in person, and spent ten happy and fruitful days there, reassuring Margaret Mary and her new superior, Mère Greyfié, with regard to the revelations of the Sacred Heart. When he arrived at Lyons March 23, he wrote "Our Lord taught me some days ago to make Him a sacrifice even greater still: to be determined to do nothing at all, if that be His will."

While taking his native air in the country at Saint-Symphorien

he wrote, as June 1, 1679, feast of Corpus Christi, approached, to the superioress of the Visitation at Charolles: "I am writing you today only to urge you to have your whole community make a special Communion, the day after the octave of Corpus Christi, not for my intention, but to make reparation, as far as lies in your power, for all the irreverences committed against Jesus Christ during the whole octave He is exposed on our altars throughout the Christian world. I assure you that this manifestation of love will draw down great blessings upon you. I advise you to continue this practice all your life." (*Le Bienheureux Claude La Colombière*, 624.) He had hardly returned to Lyons at the end of May when he wrote his sister Elizabeth: "This practice was recommended to me by a person of extraordinary piety. She assured me that all those who gave Our Lord this mark of love would draw great profit from it. Try gently to draw your friends to do the same thing. I hope more communities will begin this devotion this year and continue it always." (*Ibid.*)

#### *His Spiritual Son, Father Gallifet*

Somewhat recovered, Father Colombière was made spiritual father to some sixteen young Jesuits studying at Lyons during the two scholastic years 1679-1681. In one of these, Joseph de Gallifet, he was to live again. This man's great spiritual influence, knowledge of theology, and gentle persevering way in spreading devotion to the Sacred Heart were to overcome many an obstacle put in its way. Half a century later, in the preface to his book, *The Excellence of the Devotion to the Adorable Heart of Jesus Christ*, he wrote: "In 1680, on leaving the noviciate, I had the good fortune of coming under the spiritual direction of Reverend Father Claude la Colombière, the director God had given Mother Margaret, then still living. It is from this servant of God that I received my first instructions on the devotion to the Sacred Heart of Jesus Christ. I began then to appreciate and love it." Father Gallifet's book, still a classic on devotion to the Sacred Heart, is the voice of Father Colombière coming down to us through the years.

He was removed from Lyons, very ill and weak, to Paray in August, 1681. Naturally he communicated with Margaret Mary. About November first he writes: "Our Lord told her that, if I were well, I would glorify Him by my zeal, but that now, being ill, He is glorifying Himself in me." But Paray was no place for the sick

man either, so his brother sent a comfortable carriage to remove him to Vienne. It was January 29, the feast of St. Francis de Sales, a day dear to both himself and Sister Margaret. A note came from her: he should not leave Paray if he could remain without being disobedient. In writing he asked why: in writing he received an answer. He stayed.

Of what happened the next ten days we know nothing. February 15, 1682, at seven o'clock in the evening, he died of a violent hemorrhage. He was forty-two years of age, had been a Jesuit twenty-two years. At five o'clock next morning a friend carried the news of his death to Margaret Mary. "Pray for him, and get others to pray for him," she said. But at ten o'clock the same morning she sent a note: "Weep no longer. Pray to him. Fear nothing. He is more powerful to help you now than ever." Sister Margaret begged her friend to do all in her power to get back the last note she had sent Father Colombière. But the Jesuit superior absolutely refused to surrender it, saying he had rather hand over all the archives of the house. To explain, he read it to her. "He has told me that it is here He wishes the sacrifice of your life," it said (*Vie et Oeuvres*, I, 499). The Sacred Heart wanted His "faithful servant and perfect friend" to remain always in Paray.

#### *The Retreat Brings Devotion to the Public*

The *Retreat* Father Colombière made in London in 1677 was published two years after his death. It became at once the great instrument for promoting the devotion to the Sacred Heart, as it contained the great revelation "Behold this Heart . . ." and his act of consecration and prayer to the Sacred Heart of Jesus. His sanctity threw a halo around the devotion Sister Margaret was trying to propagate, and his words that the revelation was made "to a person with whom He communicates very intimately" pointed clearly to her. To her great humiliation, the *Retreat* was read in the dining room at Paray, but that removed prejudice against the devotion there. She concealed herself behind the *Retreat*. "We found this devotion in the book of the retreat of Reverend Father Colombière," she wrote, "whom everyone venerates as a saint. I do not know whether you know him, or if you have the book of which I am speaking. But it would give me great pleasure to send it to you." (*Vie et Oeuvres*, II, 324, 325.) "You would scarcely believe the good effects It (the Sacred Heart) produces in souls who have the good fortune to know of It through this holy man who himself was

altogether devoted to It and lived only to make It loved, honored, and glorified" (*Ibid.*, 328). Devotion to the Sacred Heart "is spreading everywhere through the medium of the *Retreat* of Reverend Father Colombière (*Ibid.*, 476). Many decades later Father de Galliffet would say of the *Retreat*: "It was the first means Our Lord used to make public both the revelation and the devotion to His Sacred Heart."

#### *Colombière's Intercession in Heaven*

Father Colombière continues in heaven the mission begun here on earth of propagating devotion to the Sacred Heart. Consoling his old friend and hers in difficulties she met with in spreading the devotion, Mother Margaret wrote Mother de Saumaise: "It ought to be a great consolation to you to have so close a union with the good Father de la Colombière. For by his intercession in heaven he is responsible for what is being done here on earth for the glory of the Sacred Heart. Bear up courageously, therefore, under all these little contradictions." (*Ibid.*, II., 427.) "We must address ourselves to His faithful friend, the good Father de la Colombière, to whom he has given great power and to whom, so to speak, He has handed over whatever has to do with this devotion. I assure you in confidence that I have received great help from him, even more than when he was here on earth. For, if I am not deceiving myself, this devotion to the Sacred Heart has made him very powerful in heaven, and has raised him higher in glory than everything else he did during his whole life." (*Ibid.*, 551.)

The Society of Jesus, Father Colombière's order, was to have a special place in promoting devotion to the Sacred Heart. In a vision of July 2, 1688 Margaret Mary saw the Sacred Heart, the Virgin Mother, St. Francis de Sales, the Daughters of the Visitation, and Father Colombière. After confiding to the care of the Daughters of Holy Mary the precious treasure of the Sacred Heart, "turning to the good Father de la Colombière, this mother of goodness said: 'As for you, faithful servant of my divine Son, you have a great share in this precious treasure. For if it is granted the Daughters of the Visitation to know and propagate it, it is reserved to the Fathers of your Society to make its utility and value known and understood, so that all may profit by it.'" (*Ibid.*, 406:)

#### *Apostle of the Sacred Heart*

The process for the beatification of Father Claude de la Colombière, of the Society of Jesus, was begun in 1874. He was declared

Blessed in 1929. In the considered judgment of the Church he is "an outstanding champion and promoter of devotion to the most Sacred Heart of Jesus . . . . Given as guide and master to the holy virgin, Margaret Mary Alacoque, he directed her in a wise and holy fashion, especially with regard to devotion to the most august Heart of Jesus, which from the beginning had not a few adversaries. Championing and defending it, he merited to be numbered among its chief promoters and outstanding apostles." (*Acta Apostolicae Sedis*, 1929, 505.)

Holy Church now prays: "Lord Jesus Christ, Who hast deigned to make Blessed Claude the faithful servant and outstanding lover of Thy Sacred Heart, grant us, through his intercession, that we may put on the virtues and be inflamed with the affections of this same Sacred Heart." A prayer Sister Margaret wrote on the back of a picture of Father Claude is not so dissimilar to this. "O blessed Father Claude de la Colombière, I take you as my intercessor with the Sacred Heart of Jesus Christ. Obtain for me from His goodness the grace not to resist the designs He has on my soul, and that I may imitate perfectly the virtues of His divine Heart." (*Vie et Oeuvres*, II, 826.)

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C. A. HERBST

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# Franciscan Spirituality

Alexander Wyse, O.F.M.

THE personality of Francis of Assisi was at once so singular, so attractive and so powerful that today, seven and a quarter centuries after his death, it truthfully is as familiar to the world as that of many living notables. His charm is perennial, his influence seemingly indestructible, his life the subject of an exhaustless series of studies. But this persevering popularity is not merely the result of the unusually felicitous biographies that, even from his very age, have not ceased to paint and interpret his life. While he has indeed had the good fortune of a long train of articulate admirers—some naïve, others penetrating; some objective, more partisan—his fame rests clearly on the captivating force of his individual character, on the strength of his personal winsomeness. His clients may contribute to his undying reputation—but they have success only because Francis himself is too living a figure ever to die.

## *The Influence of St. Francis*

This fact is fundamental to a consideration of the specific nature of Franciscan spirituality, because—in a sense and a measure perhaps unparalleled in any similar instance—the individuality of Francis has founded and oriented the Franciscan school.

The venerable Benedictine tradition, as an example, has its own distinctive qualities, deriving from the holy Rule. As the source of Benedictinism, that is a singularly unique document—precise, masterly, definitive as a provision for all possible needs of monasticism; but it is not, in any comparable way, a reflection of the personality of Benedict. By contrast, Franciscan spirituality leans but lightly on the several Rules which the Poverello wrote for his friars, his nuns, and his followers in the world.<sup>1</sup> Rather it looks to the person

<sup>1</sup>As a matter of fact, while he properly wrote no Rule for either the Second or the Third Order, he wrote successively two Rules for the First Order, the Order of Friars Minor. This fact would bear out the contention that the Rule occupies a relatively secondary place in Franciscan spirituality. It likewise helps to explain the ancient division—which in centuries past often amounted to very violent dissension—over the meaning and the force of some of the prescriptions of the Rule, notably poverty. The Holy See had often to intervene in these disputes, had to promulgate official declarations of the true import of the disputed points, and has sanctioned three autonomous branches of the Order, each interpreting the mind of the Founder with its own constitutions. Since each of the three families looks with equal devotion to Francis, and with equal right claims him as Founder and Father, in discussing Franciscan spirituality no distinction is necessary because of these diverse streams.

of its founder—which, in his lifetime, was so highly original that it could only with difficulty be confined in the legal terms of a rule, and, after his death, has remained singularly fresh, highly distinctive, and extraordinarily fruitful.

Rooted thus in the individuality of the Seraphic Saint, the Franciscan school of spiritual theology has about it many of the features which explain the wide appeal of Francis himself.<sup>2</sup> The same qualities that made and make him universally loved, make also the spiritual way that derives from him appealing to a vast army of Christians.<sup>3</sup> By imitating his delightfully reasonable and joyfully direct methods of reaching God, countless millions through these seven centuries have grown in spiritual understanding and advanced in mystical union.

### *Christocentricism of Franciscan Spirituality*

The basic and most far-reaching quality of Franciscan spirituality is that it is wholly centered about the Incarnate Son of God.<sup>4</sup> The positive and avowed attempt to reproduce the life of Christ is the simplest summary of the Franciscan vocation—as Francis put it, “to observe the holy Gospel of our Lord Jesus Christ.” Though the imitation of Christ is radically the heart and soul of all Christian

<sup>2</sup>That there is a rich fruitfulness in Franciscanism is seen in the large number of saints and blessed who have worn the distinctive three-knotted cord. There are 48 Saints of the First Order, 4 of the Second, and 42 of the Third; there are 112 Blessed of the First Order, 21 of the Second, and 80 of the Third (cf. *Acta Ordinis Fratrum Minorum*, LXIX, iii, pp. 126-135). Excluding the causes of these *beati* being promoted for canonization, there are pending before the Sacred Congregation of Rites or Diocesan Courts the causes of more than 203 members of the First Order, 25 of the Second, and a numberless group of the Third (*Ibid.*, LXIX, i, pp. 20-34).

<sup>3</sup>The principles of Franciscan spirituality have not ceased to attract enormous numbers of Christians even in our day. In 1950 the First Order had a combined total of more than 42,000 members; the Second Order approximately 2,000; the Third Order Regular, in its various congregations of priests, Brothers and Sisters, at least 70,000; the Third Order Secular an estimated 2,800,000.

<sup>4</sup>For a more extensive treatment of Franciscan spirituality the following studies may be consulted: Valentin-M. Breton, O.F.M., *La Spiritualité Franciscaine* (Paris, 1948); Vitus a Bussum, O.F.M.Cap., *De Spiritualitate Franciscana* (Rome, 1949); Pacificus M. Perantoni, O.F.M., “De Spiritualitate Franciscana,” in *Acta Ordinis Fratrum Minorum*, LXIX, v, pp. 214-243; Agostino Gemelli, O.F.M., “La Spiritualità Franciscana,” in *Le Scuole Cattoliche di Spiritualità* (Milan, 1949); Franciscan Educational Conference, *Report of the Eighth Annual Meeting*, (Washington, 1926); Philibert Ramstetter, O.F.M., “Introduction to a Franciscan Spirituality,” in *Franciscan Studies*, December, 1942; Valentin-M. Breton, O.F.M., *Le Christ de L'Ame Franciscaine* (Paris, 1927). Additional light is to be had from the reading of such classics as Hilarin Felder, O.F.M.Cap., *The Ideals of St. Francis of Assisi* (New York, 1925); Agostino Gemelli, O.F.M., *The Franciscan Message to the World* (London, 1934), as well as the many standard biographies of St. Francis.

living, about Franciscan asceticism there is a more distinctive desire and a special effort to conform the life of the dedicated one to that of the Incarnate Son of God.

In nothing is the influence of the founder's life and personality more discernible than in this. For Francis, Christ was the center of all things—the focus of all thought, the object of all striving, the inspiration of all action. Christ, Francis loved with a consuming passion, as the most tangible proof of God's all-pervading goodness. He could never cease marveling at the divine goodness: it was a theme that both fascinated and transformed him. As he reflected on it, he would cry out in the rapture of his contemplation: "Thou, Lord, art the highest Good, the Eternal Good; from Thee cometh all good, and there is no good without Thee."

It is primarily and eminently in the Incarnation of the Eternal Son that God has shown forth to the world that infinite love which is His essential perfection; and this, to Francis, became the most profound and, at the same time, the most penetrable of mysteries. His soul found in it the most exalted of divine revelations, reaching into the very bosom of the Godhead and manifesting in a singular way God's infinite life of love. That in God there should be an Eternal Son generated by love, and that the Eternal Father should give this only-begotten Son for the world's redemption, was for Francis the climaxing proof of God's goodness. It opened up to him—as nothing else in all reality could—the depth of charity with which the Creator cherishes every last one of His creatures. For him, it explained all of life and creation; it served as the foundation for all his spiritual action. "O Lord, we thank Thee," he wrote in the First Rule, "because, just as Thou hast created us through Thy Son, so also through that true and holy charity with which Thou hast loved us, Thou hast caused Him to be born of the glorious and most blessed Mary, ever Virgin most holy, and Thou hast willed that through His cross and blood and death we sinners be redeemed."

Above all else, the Incarnation proves God's goodness in that it teaches us how we must live. Jesus is our model, "leaving us an example"; and hence—as Francis saw with an enviable directness—the ideal of all spiritual striving is that we imitate His steps. This was the desire which burned in Francis' heart for himself and which he held up to his followers. Thomas of Celano says: "His supreme endeavor, his most ardent wish and foremost principle was to observe the holy Gospel in all and above all things, and to follow

perfectly, with all zeal, with the fullest ardor of his spirit, with all the love of his heart, the doctrine of our Lord Jesus Christ, and to imitate His example. In constant meditation he reflected on His words, and with deep intentness he pondered on His works."<sup>5</sup>

So fruitful was this contemplation, and so completely did Francis succeed in this holy ambition to imitate Christ, that he is generally admitted to have been a humanly perfect copy of the Master. Renan, the great skeptic, called him the only true Christian after Jesus; and (at the other pole of orthodoxy) St. Bonaventure cites the imprinting on his body of the stigmata as heaven's seal on the conformity of Francis' life with Christ's.

### *Love—the Well of Action*

His desire to imitate the supernal example of the Incarnate Son of God was nurtured by an ardent love for Him which literally surpasses our capacity. The "Three Companions" tell us of this burning devotion as the source of Francis' spirituality: "From the time of his conversion to his death, he loved Christ with his whole heart, bearing the memory of Him constantly in his mind, praising Him with his lips, and glorifying Him in good works."<sup>6</sup> And Celano expatiates the theme: "His tongue spoke out of the fullness of his heart, and the stream of enraptured love which filled his soul overflowed outwardly. Always he was occupied with Jesus. Jesus he carried in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all his members."<sup>7</sup>

This attachment to his Saviour revealed itself by Francis' constant preoccupation with the details of the sacred life of the Lord. He had a wholly special attachment to the feast of Christmas, observing it with a transporting joy and a moving piety. For him it was the feast of feasts—and, if it has become that also for after-generations, his part in making it such is not inconsiderable. He found a fathomless proof of God's love in His condescending to become Man. That the Incomprehensible, the Unchangeable, the Infinite One should humble Himself so wonderfully for our sakes, demonstrated the measureless extent of God's love for us. Not content with having the vision for himself, he longed to make the whole world aware of it. Whether or not it can be demonstrated his-

<sup>5</sup>Thomas de Celano, *Legenda Prima* (Rome, 1906), n. 84.

<sup>6</sup>Tres Socii, *Legenda* (Foligno, 1898), n. 68.

<sup>7</sup>*Op. cit.*, n. 115.

torically that he did give us the first Christmas crib, it is certain that he had a leading role in helping to establish the custom.<sup>8</sup> Perhaps more than any other of our popular Christmas observances, in making visible to us the tenderness of the Birth of Christ the Crib has served to establish in the hearts of Christians a new understanding and appreciation of the love of God for the human race; in spirit, at least, it is the product of Francis' intense love of the Christ-Child.

At the other terminus of that divine life, the saint likewise found another strong motive to honor the love of God for man. His reverence for the Passion of Christ colored his whole thinking, moulded his whole devotion. From the day when he heard the mysterious voice from the crucifix at San Damiano bidding him repair the Church which was in ruins, to that climax of seraphic love in the Five Wounds of the Redeemer imprinted on his body, the sufferings of Jesus were ever before his eyes.

Early in his religious life he was one day walking along the road, bathed in tears, expressions of the most profound sorrow issuing from the depths of his soul. When someone asked him what he was lamenting, he answered that he was weeping for the sufferings of his Lord. Moved by the unction and the sincerity with which the saint uttered these words, the other, too, began to weep and sigh in compassion for the suffering Son of God. This is more than an anecdote from his legend—it is a symbol of the vast influence of St. Francis in riveting the attention, first of his followers, and then of all Christianity, upon the Passion of Christ. For it is true that Francis by his devotion to the sacred sufferings has conferred upon Franciscan spirituality a truly distinctive mark. At the same time, by reason of this new note of tender and human feeling which Francis introduced into—or, at least so effectively propagated within—Catholic devotional life, he served to give a new orientation to the spiritual life of the whole Church.<sup>9</sup> By stressing, as his own character demanded, the element of love in his approach to God, and by

<sup>8</sup>Cf. Stephen M. Donovan, O.F.M., *The Catholic Encyclopedia* (New York, 1913), *sub verbo* "Crib," IV, p. 489.

<sup>9</sup>Francis, of course, did not completely disrupt the traditional lines of devotion in the Church, nor did he accomplish the new orientation singlehandedly. Following by less than a century the age of St. Bernard, he solidified the notable contributions of the great Abbot of Clairvaux toward establishing a love and affection for the humanity of God's Son. For a brief summary of the inter-relation of Bernard and Francis in this spiritual revival, cf. Philip Hughes, *A History of the Church* (New York, 1935), II, pp. 306-307, 403-404.

looking more fixedly upon those aspects of God's relations with men which show forth the divine benignity and condescension, he rekindled in the hearts of men the flame of divine charity. He taught his followers—and the world—to serve God, in a special way, out of regard for the love which God has first shown us.

### *Christocentric Theology*

Francis made the love of God—as proven by the Incarnation of Christ—the basis for his whole system of living. More philosophical minds than his would expand this notion into a whole explanation of reality. The idea which Francis established by his preaching, his prayers, his very act of living, his more learned followers took and worked into a theology that begins and ends with Christ, the fruit of divine love.

The concept of the glorification of the Incarnate Son of God—which Francis instinctively felt and lived—becomes in Franciscan theology the explanation of all things, the prime motive for the creation of the world. Christ, God made Man, in this system was the First Thought of the Creator; He was destined, before the fall of our first parents, before even the making of the world, to receive the homage, the love, the service of the human race. All creatures whatsoever enjoy the gift of being in view of the preordained Incarnation of the Second Person of the Blessed Trinity. The supreme manifestation of God's love and power in the Person of the God-Man was to raise up to the life of the Trinity the human brothers of Christ. In an excess of divine benignity, God conferred upon the human race the riches of the supernatural life—but with, in, and through Christ, the Head of all things. It was thus that human creatures, endowed with intelligence and free will, were predestined to share in the personal life of God. In Christ they were willed and destined and called to glory. In view of that high vocation they were elevated to a supernatural plane by the foreseen graces merited for them by Jesus Christ.

That man should have failed to correspond to God's purpose in creating him does not, in Franciscan theology, militate against God's primary motive in decreeing the Incarnation of His Son. True, historically, Christ did not come as the King of Glory to receive in His earthly days the adoration and the homage of the world; He came rather as the Man of Sorrows, the suffering Redeemer, the Messiah making satisfaction for our sins. Yet this but further illustrates and enhances God's love. In permitting His Son thus to come,

to suffer and die on the cross for our redemption, God showed forth His love in a still more striking fashion.

Thus in Franciscan theological speculation, as developed by the masters of the school, St. Bonaventure and especially John Duns Scotus, Christ assumes the central position which He already occupied in the thought and the life of the unlettered Poverello. All things depend on Him, all things grow through Him, all gifts come from Him to all beings. There is no merit, no promise of eternal life, no blessedness which does not derive from Him. From the part of God, any offering, any virtue, any prayer, has value only insofar as it reflects Jesus Christ. From the part of man, no one arrives at the divine union, no one knows God, no one serves or pleases the Creator, except through Christ, the Firstborn, the Center and Head of all things.

Franciscan theology furthermore eschews the notion of God as the strict Judge demanding vengeance and satisfaction, and sees in Him rather the loving Father who grants to the Son the privilege of the Incarnation for His human brethren, together with the right to restore them to supernatural life. The Saviour is not so much the victim of divine justice, as He is the friend who, out of love for His Eternal Father and His brothers in the flesh, sacrifices Himself to atone for men's sins. The Passion and the Cross are, in this view, not so much the price demanded for human redemption as they are the voluntary outpouring of divine love, setting the tone and the pattern of the relations between God and man.

### *Poverty*

For all these reasons, as Francis of Assisi insisted, though without himself ever formulating his thoughts in such theological terminology, there is need of penance and mortification and a voluntary crucifixion on the part of those who know and would repay God's love. If God so loved the world that He gave His only-begotten Son, and if the Son so loved us that He willingly emptied Himself of His glory and became obedient even to the death of the cross, there can be little choice for a creature except to imitate that self-sacrificing love and surpassing abnegation. As a logical consequence, therefore, of these considerations the three basic qualities of Franciscan asceticism are generated: poverty, humility, and mortification.

In the sixth chapter of the Second Rule of the Friars Minor, St. Francis speaks of "the sublimity of the highest poverty which has made you, my dearest brothers, heirs and kings of the kingdom



of heaven: poor in goods, but exalted in virtue." In these few words he succinctly demonstrates the pivotal importance which the Franciscan ideal attaches to the observance of poverty as a means of reaching eternal life. The voluntary stripping oneself of the things of this earth and all attachment to them predisposes one to the practice of all other virtues which, spelling perfection, infallibly lead to everlasting happiness. Accepting as the most literal truth the promise of the Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven," the Franciscan world has enthroned Lady Poverty as its queen. She has reigned by the clearest title in the hearts and homes of all those who call Francis "father." St. Clare of Assisi—that gentle maid who more completely than any other caught Francis' holy enthusiasm for this Seraphic virtue par excellence—successfully resisted even the efforts of the Holy See to take away from her what she called "the privilege of poverty." St. Bonaventure refers to poverty as "the sublime prerogative" of the Franciscan Order. A thousand examples might be cited, from the bulging Seraphic chronicles, of this undying fealty and devotion to poverty, for in a true sense this attachment to Lady Poverty is the history of the order. Her saints have been great, her reformers have been virtuous, her life has been varied and at time even exuberantly stormy—simply because, in days of fervor as of decadence, the haunting image of "that noble and queenly, that most beautiful of women" whom the Poor Man of Assisi made his bride has never ceased to fascinate the Franciscan soul. If the Order of Friars Minor has been divided into three autonomous groups, this has been because the sons of Francis have never failed to be interested in the question of poverty, and have always wanted to safeguard and the more truly cherish that heritage which is the "*privilegium paupertatis*," the "*nostri ordinis praerogativa sublimis*."

The Franciscan views poverty as a privilege because it enables him the more perfectly to reproduce the life of the Incarnate Son of God. He was poor; He deliberately chose the privations of a workingman's home for Himself and labored as a carpenter. He had nowhere to lay His head. "Being rich, He became poor" for our sakes. This is the source and the inspiration for the unflinching attachment to this virtue that Francis conceived: as he is made to say in the hauntingly beautiful Salutation of Poverty, she was with Christ, God's Son made Man, in all the hours of His life, and when all others abandoned Him she mounted the cross with Him, to

embrace Him as He hung dying.<sup>10</sup> Struck with the truth of the sanctifying power of this virtue so closely the companion of Holiness Incarnate, St. Bonaventure expresses the traditional Franciscan ideal when he praises poverty as the very source and fountainhead of evangelical perfection, and the first foundation of the entire edifice of spirituality.

### *Humility*

The abasement of the Incarnation must find its counterpart in the life of him who would grow up to the stature of Christ. "Humiliavit semetipsum," said St. Paul of the Second Person of the Blessed Trinity—and the words re-echoed in Francis' heart with a new and challenging meaning. If Christ could deprive Himself of the glory that was His everlasting and inalienable due, ought not the creatures redeemed by His sacrifice at least avoid all vainglory, all frivolous pride, all empty self-seeking? Francis admonishes his friars to appropriate nothing to themselves; they must even beg for the necessities of life—"nor should they be ashamed, because the Lord made Himself poor for us in this world."

With a true understanding of human nature, Francis recognized his own sinfulness, his proneness to evil, and his entire dependence upon God for the grace to save him from eternal damnation. So, likewise, he exhorted his friars to be always mindful of their lowliness and nothingness. Especially those constituted in high places—preachers, superiors, the learned—he exhorted to remember that, of themselves, they are nothing, and that any dignity, any influence, any learning they possess is theirs by the donation of God. The superiors of his brotherhood are "ministers and servants of the other friars"; the fraternity itself is the Order of Lesser Brethren.

Repeatedly Francis praised and cited poverty and humility, holding them up as the double cornerstone of the Franciscan life: "Let all the brethren strive to follow the humility and poverty of our Lord Jesus Christ." Humility is the companion of poverty, but it is more—it is the perfection of the other virtue in that it reaches into the soul. It strips the mind of all encumbrances of human origin, it cleanses the heart of all man-made ideals and values. It is genuine poverty of the spirit. With a tender tenacity the Franciscan soul holds to this ideal of a humble poverty and a detached

<sup>10</sup>Though this tender apostrophe to his beloved Lady Poverty is no longer regarded as a genuine writing of St. Francis, its spirit is certainly authentic. The same thought is expressed by Dante, *Divine Comedy*, Paradiso, XI, 64-72.

humility. The most learned among the friars have been humble men: St. Anthony in the retirement of the friary at Montepaolo meekly hid those great resources of theological intuition which lately won for him the title of Doctor of the Universal Church; and St. Bonaventure (at least in the legend which cannot have been made up from whole cloth) was discovered washing dishes when the papal envoys came bearing the cardinal's hat. The large number of canonized Franciscan lay-brothers is assuredly a standing testimonial to the high esteem which the traditions of the order place on humility as a means of perfection: it shows that the life of lowly service of others, so perfect an imitation of Christ's self-emptying, is an integral part of Franciscan spirituality.

### *Mortification*

The whole idea of Franciscanism being to reproduce the life of the Saviour, positive penance has a palmary place in Franciscan living. The example of the suffering Saviour demands of His followers mortification and discipline. This universal obligation of Christians is, in Franciscan asceticism, elevated to the status of a positive and primary pursuit, the chief means and the most abiding guarantee of which are "the poverty and humility of our Lord Jesus Christ."

With a holy delight the Seraphic Father embraced this means of becoming more like the Ideal. Frequently he exposed himself to the cold, simply that he might feel in his members the bitterness of that which nature abhors. In his eating, he refrained from anything over and above what was necessary to sustain life, on at least one occasion taking absolutely nothing for forty days except half a loaf of bread. By the disciplines wherewith he chastised his body he sought to bring into subjection every unruly passion and emotion.

If the extreme mortification of the Seraphic Lawgiver has been tempered in the case of his followers (for how many will ever receive the extraordinary inspirations which were his wholly personal gift from the Holy Spirit? or will be called by grace to the degree of poverty and humility and penitential chastisements which have so set him apart?), there is yet incumbent upon all the obligation of a positive mortification in imitation of Christ. His followers have included such paragons of corporal penance as St. Peter of Alcantara who for forty-six years scourged himself twice daily, and St. Felix of Cantalice who took his nightly repose kneeling on the floor after

his daily rounds of begging in the streets of Rome. Yet, for the most part, a certain mildness (stemming from another no less holy facet of Francis' spirit) pervades the Franciscan concept of discipline. The Saviour Himself bade His disciples not to be sad while the Bridegroom was with them, and Francis instinctively was one of the most joyous of beings. He arose at midnight to eat with the young friar who cried out with pangs of hunger. And he legislated that ordinarily the friars should not be obliged to fast, except on Fridays (a wholly revolutionary concept for Christian religious), and that those going through the world might use the Gospel-privilege of eating whatsoever was placed before them.

### *The Noble Function of the Will*

These three qualities of poverty, humility, and mortification, constitute what may be termed the negative, the privative (or, in the consecrated terminology, the purgative) steps in Franciscan spirituality. The ascent is completed with the positive and active forces of charity and prayer (which correspond to the unitive and illuminative ways). It is in this phase that Franciscan spirituality attains its perfection and sanctifying power.

Having learned the boundless extent of divine charity, the Franciscan soul yearns to make a return; in its poverty and humility it has nothing else to give God but a return of love. The next step is the unreserved attachment to God, and limitless devotion to the creatures made by God for Christ. A deep awareness of his adopted sonship makes him ready to proclaim with Francis, stripped even of the clothes his earthly father had given him: "Now I can truly say, 'Our Father Who art in heaven.' " This sense of belonging to God is fostered and strengthened by an ever-deepening devotion to Him in whom and for whom this sonship has been brought about. Thus Franciscan spirituality, with a new intentness, comes back to Christ, its starting point. Whatever honors, exalts, and glorifies Christ, that is seen to be a means of displaying this charity toward God. Hence the Franciscan emphasis on devotion to the historical Christ—particularly, as in the piety of Francis himself, to His Incarnation and Passion. Hence also that touching reverence for Christ as He yet lives among us in the Eucharist,<sup>11</sup> in the priesthood and the

<sup>11</sup>Francis' devotion to the Eucharist is one of the most important facets of his spiritual life. Father Felder's treatment of this theme (*op. cit.*, chap. III) is especially illuminating.

Church,<sup>12</sup> and in the souls of the redeemed.<sup>13</sup>

The will, the faculty of love, occupies in all Franciscan theology, philosophy, and life a unique distinction of place. A heritage clearly from Francis himself—with his ardent nature, his impulsive and forthright way of proceeding, his unqualified and unlimited display of love for the God-Man—the role of the will is, in the Franciscan tradition, a pivotal one. There is a subtle but profound relation between Franciscan poverty and the generous use made of the agent of human choice. Divested of all material things, the Franciscan soul finds itself endowed with “the freedom wherewith Christ has made us free.” No longer tied to the passing things of this earth, neither is it bound to the conventionalities of routine, custom, or society. The Poverello himself was one of the most uninhibited characters of history, a man daringly original and boldly enterprising. In an ever-expanding resolve to save souls for Christ, his venturesome spirit led him to distant and dangerous shores, where he fearlessly presented himself to the Sultan before whom all Christendom was quaking. Unashamedly he asked (and obtained!) from the Pope for the little chapel of St. Mary of the Angels that plenary indulgence which had been previously conceded only for a pilgrimage to the Holy Land. He entered into a holy pact with God Himself, wherein the mortified servant of Christ deserved to feel in his own flesh the sufferings of the Crucified.

This same quality of directness, of daring, of wilful and purposeful action is always inherent in genuine Franciscanism, and shows itself no less in Franciscan spirituality. Tamed, modified, kept within reasonable check, it is a characteristic which eminently befits the poor of spirit. Stripped of all desire of self-aggrandizement, the Franciscan seeks nothing of this world, fears nothing of its powerful ones. He is in a position to use the liberty of the sons of God. In a sort of reeling climax to liberty, he subjects himself to the most complete obedience to God and God's delegates—for obedience is the ultimate in self-assertion, the wild and reckless sacrificing of the right to self-will.

<sup>12</sup>Cf. Felder, *op. cit.*, for the testimony of Francis' profound reverence for the Church of Christ (chap. IV).

<sup>13</sup>Among the outstanding evidences of his zeal for the salvation of souls is the twelfth chapter of the “Regula II.” It is one of the chief glories of the Franciscan tradition that Francis was the first founder to propose for his followers the ideal of “going among the Saracens and other infidels.” He thus helped to launch the greatest era of missionary activity after the Apostolic Age.

As the will attains its realization in action, inevitably the Franciscan vocation is one that stresses the apostolate. Francis—though at times his soul craved the sweet delights of withdrawal from the world—discovered that the truest way of imitating the Master was, like Him, to go about, “doing good.” In labors for the salvation of others Francis and his order seek to live the Gospel of our Lord Jesus Christ. “Non sibi soli vivere, sed aliis proficere vult, Dei zelo ductus,” the Church sings of him.<sup>14</sup>

In novel and revolutionary—often in all but unpredictable—ways, the Franciscan spirit uses this liberty to bring all things into the kingdom designed, from before the foundation of the earth, for God’s Eternal Son. There is indeed a great and challenging diversity of methods in the Franciscan apostolate, just as there is a most startling originality discoverable in the Seraphic hosts. Men and women of rare individuality, of almost unclassifiable character, have pledged themselves to reproduce Christ—in themselves and in the world—by living the Gospel. Can there be in the legends of any other religious institute a man so singular as Brother Juniper? so simple as Brother Giles? so unspoiled as Brother Masseo? Has any other founder welcomed so enthusiastically into his foundation robbers who had infested the countryside? or been succeeded in his very lifetime by one so completely his opposite as Elias of Cortona? The Franciscan spirit can embrace, and Franciscan spirituality does sanctify, with equal impartiality, a Duns Scotus of Oxford University and a Benedict the Moor from the scullery of Palermo’s dark monastery. The royal Louis of Toulouse professed the same Rule as the unlettered Paschal Baylon. The mystical Joseph of Cupertino is brother to the energetic Leonard of Port Maurice. It is indeed true that, as has been said, by the variety of its manifestations Franciscanism takes on a character of universality, like Christianity itself, which in the Gospel is likened to a tree to which all the birds of the air may come to make their nests.

### Prayer

While stressing apostolic activity as an unceasing tribute to Christ the King, the Franciscan soul does not forget the value of prayer. After the example of the Master, Francis himself often interrupted his apostolic labors to refresh and restore his soul in a period of contemplation. Such contemplation, nonetheless, is

<sup>14</sup>*Breviarium Romano-Seraphicum*, In festo S. P. N. Francisci, ad Laudes, Ant. 1.

designed (as is the poverty and humility of the Gospel) to subserve the apostolic vocation. In contemplation the Franciscan draws "waters with joy out of the Saviour's fountains"—but only that in his preaching and ministry he may the more efficaciously slake the thirst of those who, like the hart panting after the fountains of water, are thirsting after the strong Living God.

Seraphic prayer finds its perfect symbol in the figure of Francis on Mount Alverno, his arms raised in the form of a cross. It finds its truest expression in the fervent and heartfelt prayer of the Poor Man on that mystical height: "Who art Thou, my God most sweet? What am I, Thy unprofitable servant and vilest of worms?"<sup>15</sup> In explaining later to Brother Leo, his beloved companion, that these words expressed his grasp of the depths of the infinite goodness and wisdom and power of God, and the deplorable depths of his own vileness and misery, Francis left a classic outline of Franciscan prayer and meditation.

It would, of course, be impossible here to explain the special characteristics of mental prayer and contemplation, as elaborated by the masters of Franciscan spirituality. It must suffice to point out two of its salient points: first, it manifests the common Franciscan dependence on the faculty of the will, being affective rather than intuitive; and, second, in prayer as in all else Christ remains the center. The subjects of predilection for Franciscan meditation are the various phases of the life of the Incarnate Word, while the affections of the heart are offered to the Eternal Father through the mediumship of Him who is the Source of all things. The truly Franciscan soul but borrows the words of the Seraphic Father: "Because we all are miserable sinners and are not worthy to call upon Thee, we humbly ask our Lord Jesus Christ, Thy beloved Son in whom Thou wast well pleased, together with the Holy Ghost the Paraclete, to thank Thee."

<sup>15</sup>*The Little Flowers of St. Francis* (Everyman's Library), p. 111.

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# Apostolic Constitution

## *Sponsa Christi*

[EDITORS' NOTE: We present here the positive legislation contained in *Sponsa Christi*, the Apostolic Constitution of Pope Pius XII, given under date of November 21, 1950, and published in the *Acta Apostolicae Sedis*, official publication of the Holy See, under date of January 10, 1951, pp. 15-21. The general statutes from the papal document given below are preceded by a lengthy historical and exhortatory introduction on the origin and development of the contemplative life for women consecrated to God, pp. 5-15.]

### GENERAL STATUTES FOR NUNS

#### *Article 1*

§ 1. The term *nuns* is used in this Apostolic Constitution as it is in the Code (c. 488, 7°). In addition to religious women with solemn vows, it includes those who have pronounced simple vows, perpetual or temporary, in monasteries where solemn vows are actually taken or should be taken according to the institute, unless it certainly appears otherwise from the context or from the nature of the case.

§ 2. The legitimate use of the term *nuns* (c. 488, 7°) and the application of the laws concerning nuns are not at variance with the following: (1) *simple profession* made in monasteries according to law (§ 1); (2) *minor pontifical cloister* prescribed or duly granted for monasteries; (3) *the performance of apostolic works* which are joined with the contemplative life either by reason of a provision approved and confirmed by the Holy See for certain orders or by the lawful prescription or grant of the Holy See to certain monasteries.

§ 3. This Apostolic Constitution does not affect the juridical status of: (1) religious congregations (c. 488, 2°) and the Sisters who are members of them (c. 488, 7°), who take only simple vows according to their institute; (2) societies of women living in common after the manner of religious and their members (c. 673).

#### *Article 2*

§ 1. The special form of religious monastic life which nuns are obliged to follow carefully and for which they are destined by the Church is the canonical contemplative life.

§ 2. The term, *canonical contemplative life*, does not denote that internal and theological contemplation to which all persons in religious institutes as well as those living in the world are invited,

and which individuals everywhere can lead by themselves, but it signifies the external profession of religious discipline which, by reason of cloister, or the exercises of piety, prayer, and mortification, or finally by reason of the work which the nuns are obliged to undertake, is directed to interior contemplation in such a way that their whole life and whole activity can easily and should efficaciously be imbued with zeal for it.

§ 3. If canonical contemplative life cannot be habitually observed under a strict, regular discipline, the monastic character is neither to be granted nor, if it be had already, is it to be retained.

### Article 3

§ 1. The solemn vows of religion which are pronounced by all the members of a monastery or at least by the members of one class constitute the characteristic note in virtue of which a monastery of women is legally considered among the regular orders and not among the religious congregations (c. 488, 2°). Moreover, all the professed religious women in these monasteries come under the term *regulars* according to canon 490, and are properly speaking not called Sisters but nuns (c. 488, 7°).

§ 2. All monasteries in which only simple vows are taken can obtain a restoration of solemn vows. Indeed, unless truly grave reasons prevent it, they will be solicitous about taking them again.

### Article 4

While always keeping for all monasteries those characteristics which are, as it were, natural to it, the stricter cloister of nuns which is called pontifical shall in future be distinguished into two classes: *major* and *minor*.

§ 2. 1° *Major* pontifical cloister, namely, that which is described in the Code (cc. 600-602), is clearly confirmed by this Our Apostolic Constitution. By Our Authority, the Sacred Congregation of Religious will declare the causes for which a dispensation from the major cloister may be given, so that, while the nature of cloister is kept unimpaired, it may more suitably be adapted to the circumstances of our times.

2° *Major* pontifical cloister, without prejudice to § 3, 3°, must flourish by reason of law in all monasteries which profess the contemplative life exclusively.

§ 3. 1° *Minor* pontifical cloister will retain those characteristics of the old cloister of nuns and will be protected with those sanc-

tions which the Instructions of the Holy See expressly define as necessary for the preservation and safeguarding of its natural purpose.

2° Subject to this minor pontifical cloister are the monasteries of nuns with solemn vows which, by their institute or by legitimate grant, undertake work with externs in such a way that quite a number of religious and a notable part of the house are habitually devoted to these occupations.

3° Similarly, each and every monastery in which only simple vows are taken, even though devoted exclusively to contemplation, must be subject at least to the prescriptions of this cloister.

§ 4. 1° Pontifical major or minor cloister must be considered a necessary condition not only that solemn vows may be taken (§ 2) but also that those monasteries in which simple vows are taken (§ 3) may in the future be considered as true monasteries of nuns according to canon 488, 7°.

2° If even the rules for the minor pontifical cloister cannot be generally observed, the solemn vows which may have been had are to be taken away.

§ 5. 1° The minor pontifical cloister is to be observed in places where the nuns do not take solemn vows, especially in those points in which it is distinguished from the cloister of congregations or that of orders of men.

2° However, if it is clearly evident that even the minor cloister cannot be observed in an individual monastery, that monastery must be changed into a house of a congregation or of a society.

#### Article 5

§ 1. Among women consecrated to God the Church deposes only nuns to offer public prayer to God in her name, in choir (c. 610, § 1) or privately (c. 610, § 3); and she places upon them a grave obligation by law to carry out this public prayer daily at the canonical hours according to the norm of their constitutions.

§ 2. All monasteries of nuns as well as individual nuns, whether professed of simple or solemn vows, are everywhere obliged to recite the Divine Office in choir according to c. 610, § 1 and the norms of their constitutions.

§ 3. According to c. 610, § 3, nuns who have not taken solemn vows are not strictly obligated to the private recitation of the canonical hours when they have been absent from choir unless their constitutions expressly provide otherwise (c. 578, 2°). Nevertheless,

as was stated above (Art. 4), it is the mind of the Church not only that solemn vows should be restored everywhere but also that, if they cannot be restored for the present, nuns who have simple perpetual vows in place of solemn vows should faithfully fulfill the work of the Divine Office.

§ 4. In all monasteries the conventual Mass corresponding to the Office of the day according to the rubrics is to be celebrated in so far as this is possible (c. 610, § 2).

### Article 6

§ 1. 1° Unlike other religious houses of women, monasteries of nuns are autonomous (*sui iuris*) by reason of the Code and according to its norms (c. 488, 8°).

2° The superiors (*antistitae*) of individual monasteries of nuns are major superiors by law and are endowed with all the powers which are due to major superiors (c. 488, 8°), except some that from the context or from the nature of the power would concern men only (c. 490).

§ 2. 1° The extent of the condition of independence or autonomy (*sui iuris*), as it is called, of monasteries of nuns is defined by both common and particular law.

2° The juridical guardianship which the law grants to the local ordinary or to the superiors regular over individual monasteries is in no way derogated from by this Constitution or by federations of monasteries allowed by the Constitution (Art. 7) and established by its authority.

3° The juridical relations of individual monasteries with the local ordinaries or with the superiors regular continue to be regulated by the common law as well as by particular law.

§ 3. This Constitution does not determine whether individual monasteries are subject to the authority of the local ordinary or, within the limits of the law, are exempt from it and are subject to the superior regular.

### Article 7

§ 1. Monasteries of nuns are not only autonomous (c. 488, 8°) but also juridically distinct and independent of each other and only united and joined together by spiritual and moral bonds even though by law they be subject to the same first order or religious institute.

§ 2. 1° The formation of federations is in no way opposed to

the common liberty of monasteries, which is accepted as a matter of fact rather than imposed by law; nor should these federations be considered as forbidden by law or in any way less in accordance with the nature and purposes of the religious life of the nuns.

2° Though not prescribed by any general law, federations of monasteries are, nevertheless, strongly recommended by the Holy See not only to prevent the evils and disadvantages which can arise from complete separation but also to promote regular observance and the contemplative life.

§ 3. The formation of every kind of federation of monasteries of nuns or of a union of federations is reserved to the Holy See.

§ 4. Every federation or union must necessarily be ruled and governed by its own laws approved by the Holy See.

§ 5. 1° Without prejudice to Article 6, §§ 2 and 3, and to the special type of autonomy defined above (§ 1), there is no objection, in the formation of federations of monasteries, to the introduction of equitable conditions and mitigations of autonomy, which may seem to be necessary or more useful, after the example of certain monastic congregations and orders, whether of canons or of monks.

2° Nevertheless, any types of federation which seem contrary to the aforesaid autonomy (§ 1) and which tend towards centralization of government are reserved to the Holy See in a special manner and may not be introduced without Its express permission.

§ 6. Federations of monasteries are of pontifical right according to the norms of canon law both because of their source of origin and of the authority upon which they directly depend and by which they are governed.

§ 7. The Holy See may exercise immediate supervision and authority, as the case may require, over a federation through a religious assistant, whose duty it will be not only to represent the Holy See but also to foster the genuine spirit proper to the order and to give superiors assistance and advice in the right and prudent government of the federation.

§ 8. 1° The statutes of a federation should conform to the prescribed norms to be prepared by the Sacred Congregation of Religious by Our Authority and to the nature, laws, spirit, and traditions, whether ascetical or disciplinary or juridical and apostolic, of the religious order concerned.

2° The principal purpose of federations of monasteries is

to furnish mutual fraternal assistance not only by fostering the religious spirit and regular monastic discipline, but also by promoting the economic welfare.

3° Should the case arise, special norms are to be provided in order to approve statutes through which the permission and moral obligation of transferring nuns from one monastery to another should be regulated when these measures are considered necessary for the government of the monasteries, the training of the novices in a common novitiate established for all or for many of the monasteries, and for other moral or material needs of the monasteries or of the nuns.

### Article 8

§ 1. The monastic work, which even the nuns who lead a contemplative life are obliged to perform, should as far as possible be suited to the rule, constitutions, and traditions of the individual orders.

§ 2. This work should be regulated in such a way that, along with other sources of income approved by the Church (cc. 547-551, 582) and with the abundant assistance of Divine Providence, it will provide secure and fitting support for the nuns.

§ 3. 1° Local ordinaries, superiors regular, and superiors of monasteries and of federations are obliged to use all diligence that the nuns may never be wanting in necessary, adequate, and profitable work.

2° On their part, nuns are bound in conscience not only to earn their daily bread by the honest sweat of their brow, as the Apostle teaches (II Thess. 3:10), but they should also make themselves more skillful day by day in the different kinds of work required by present times.

### Article 9

In order to be found faithful to their divine, apostolic vocation, all nuns must not only use the general means of the monastic apostolate, but they shall also attend to the following:

§ 1. Nuns who have definite works of a particular apostolate prescribed in their constitutions or in approved rules are obliged to devote themselves entirely and constantly to these works according to the norms of their constitutions, statutes, or rules.

§ 2. Nuns who lead an exclusively contemplative life should observe the following:

1° If, according to their particular traditions, they now have or have had a special kind of external apostolate, let them faithfully retain it after having adapted it, without harm to their life of contemplation, to modern needs; if they have lost it, let them diligently take means to restore it. If there is any doubt about adaptation, let them consult the Holy See.

2° On the other hand, if the purely contemplative life, according to the approved constitutions of the order or its traditions, has never been joined to the external apostolate in a permanent and enduring manner up to the present time, then, only in cases of necessity and for a limited time, the nuns may, and at least out of charity should, occupy themselves with those forms of the apostolate, especially such as are unique or personal, which may seem to be compatible with the contemplative life as observed in their order according to the norms to be fixed by the Holy See.

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## Meditation for a Mother Superior

Mother Mary Elizabeth, D.C.

*Love knoweth no measure*

*Feareth no labor*

*Maketh sweet all that is bitter*

*Findeth rest in God alone*

**L**OVE *knoweth no measure*, no measure of forgiveness. A group of persons living in such close proximity as religious must, are keenly aware of the weakness of human nature. They begin to understand why Our Lord on the cross prayed: "*Forgive them, for they know not what they do.*" And if this understanding comes to those who have no special responsibility for other souls, how much more clearly to those whom God invests with His authority? So the Sister Superior must learn to love without measure, in the same manner as Christ has loved her. It is well to recall that the rulers of the Jews said that Christ was guided by Beelzebub . . . Superiors follow (or should follow) more closely in the footsteps of Christ, and they must have His spirit. He dictated a very beautiful command one evening: "*Thou shalt love thy neighbor as thyself.*"



*Feareth no labor:* The superior must never call a moment her own. Her time belongs to the Sisters; consequently there should be no so-called "interruptions" in her life. In giving herself to the community, either directly to the individual members or indirectly by her care of the house, she is but doing her duty. She should be the last to think of rest, of ease from work, of consolations. "It is for thee to be the support of thy brethren." To be the support, the strength, of the weak, the despondent, the discouraged religious. The superior has to deal with each soul in these categories as a mother does with a sick (or peevish) child. She makes sweet the wood of the cross so that her daughters may carry it willingly, carry it joyfully, and, at the end, triumphantly, to the portal of Heaven.

*Maketh sweet all that is bitter:* To give one's will into the hands of another, a symbol of slavery, is the hardest sacrifice God asks of man. To make light the burden of obedience and to sweeten the bitterness found in community life is the task of the superior of the house. In doing this she will be called upon to forget herself a thousand times. In each community the superior should image the Rule. In her the religious should find the peace, the joy of laboring for Christ, and the rest that comes to a contented heart doing all for God.

*Findeth rest in God alone:* Truly this is the only consolation worthy of the name. It is reserved, not to superiors, but to the superior after God's own heart. In distractions often, in cares without number, in burdens multiplied, the superior should seek rest only in the Heart of Christ. When the power that comes from God alone was conferred upon her, she was set apart. Not that she was made better than others, not that by the very fact of authority she was made perfect, but only because God delegated to her the power that is His by right. "Going up into the mountain He called unto Him whom He would . . ." Not because of the spiritual worth of the individual but only because God wills it is a man or a woman set apart to lead and govern other souls. If Christ called all to come to Him that they might be refreshed, how much more those who are burdened with a greater share of the Cross of the Lord?

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### OUR CONTRIBUTORS

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## Current Spiritual Writing

Augustine Klaas, S.J.

From *La Vie Spirituelle*

IN THE MARCH 1950 number of *La Vie Spirituelle* there is an intriguing little symposium on the subject: "It is difficult to grow old." The matter is of current, practical interest for religious, who too must learn the not-so-easy art of growing old gracefully. Doctor H. Muller presents an introductory survey, noting the marked increase in the number of old people, owing to the reduction of infant mortality, the increasingly successful fight against disease, and other factors, all of which are adding years to the life-span of society's various classes, including religious. (In the U. S. A. since 1900, a period in which the population has doubled, the number of persons over sixty-five years old has quadrupled, from three to twelve million in the fifty-year period.)

Unfortunately, along with an increase in numbers, has come a noticeable change of status. When the old were comparatively few, they were honored and respected, and their advice was dutifully sought, but the situation has now greatly altered, presenting new problems of adjustment both psychological and social. Also, the old today are too often "bad patients," discouraging attention and affection, precisely because many have not learned how to grow old in a calm, mature way. When the life-span was barely thirty years, the saying used to be: "Brother, you are going to have to die." Today it is rather: "Brother, you are going to have to get old." You will be old, perhaps ten, twenty, and even thirty years. The problem must be courageously met and solved on the material and, above all, on the spiritual plane.

H. Duesberg draws a charming portrait of the aged as found in the Old Testament, comparing it not unfavorably with the one sketched in the ancient classical writers and those of the Middle and Far East. After an upright, useful life, the aged man is represented as living out his long years with dignity, while at the same time going down steadily and inexorably to the tomb. Old age may be burdensome and subject to various untoward vicissitudes; nevertheless, it is always preferable to death, for as *Ecclesiastes* (9:4) says

somewhat quaintly: "A living dog is better than a dead lion."

Old age merits respect and reverence: "Rise up before the hoary head, and honor the person of the aged man" (*Leviticus* 19:32). Old age is itself the reward for honoring the old, especially one's parents: "Honor thy father and mother . . . that thou mayest live a long time" (*Deuteronomy* 5:16). What splendid examples of old age there are in the Old Testament: Tobias, Sara, Abraham, Isaac, Joseph, Moses, Samuel, David. Of course, as we might expect, there were also some unworthy old persons, such as the two accusers of Susanna. The old are the living embodiment of the past, particularly of the previous generation. Even after they have died they continue to live on in their children and in the memory they leave behind them of their wisdom and experience. Duesberg concludes: "The serenity of the aged in the Old Testament is remarkable, for they drew a maximum of confidence and resignation from what they themselves had learned and from what God had taught them."

The increasing number of the old presents also an economic problem, a problem of material assistance, which the symposium does not cover. However, Armand Marquisat tells of an interesting association of men, formed in Paris to help solve the social problem of the aged. The men call themselves the Little Brothers of the Poor. The group was started by three gentlemen in Paris at Easter 1946; it now numbers over thirty. These laymen propose to help the old in every possible way in the places where they live, frequently alone and in need. Some of the Brothers are part-time, others full-time workers, who visit these aged people several times a week, to look after their food, lodging, clothing, medical, and spiritual care. Professional men and workers of all types are members, and all have placed themselves under the patronage of St. Francis of Assisi. It is a lay institute that vows to serve the aged in this very practical, effective, Christian way.

The symposium, concerned mainly with the spiritual side of the problem, contains a good article by Father J. Perinelle, O.P., a religious of advanced age and wide experience. He notes that people grow old unevenly. Some keep their mental and bodily faculties intact almost till the very end; others deteriorate more rapidly and are subject to disease. All experience a certain loss of liberty, a growing dependence on others, and a gradual isolation that does not lighten their physical or moral ills. Countering these, there is a tendency among the old themselves to excess in one direction or

another, and very frequently a pronounced egotism, showing itself in constant speaking only of self and one's ills, or complaining, or demanding that every whim be satisfied, or a lack of gratitude for favors done. Certainly these are not the proper attitudes that age should bring along with it.

Old age is a stage of life willed by God and like the other stages should contribute to the advancement of one's spiritual good. God governs old age by His Providence; He is all-powerful, all-wise, and all-loving (*Rom. 8:28*). The old have the grace at hand to meet the trials of this period of life (*II. Cor. 4:16*). Perhaps St. Paul is the great example of a man growing old in the right way; he did not falter towards the end, but finished victoriously the combat and the race (*II. Tim. 4:6-8*).

Father Perinelle gives some wise counsels for the aging. The first group pertain to the *exterior*, the second to the *interior* life.

a) *Health*: Don't become obsessed with care for your health, always anxiously looking at the thermometer, taking the pulse count, noticing the draughts, etc. Restrict gradually your external activity; live a well-ordered life; keep up a certain minimum of physical exercise; attend faithfully to personal hygiene; watch eating habits; meet weakness, illness, and finally death itself with resignation and cheerfulness, as preludes to the call of the Master.

b) *Work*: Keep on doing some real work, physical or mental, at a fixed time every day, no matter how little it may be. But do not persist in doing work for which you are no longer fitted. You are not a good judge in this matter; hence listen to the advice of others. Hand over your principal tasks to younger hands, even though this is not an easy thing to do. And don't impose your advice on others, either. Accept the fact that your counsel, when asked, often will not be followed and finally will no longer even be asked for.

c) *Relations with others*: Try to keep in touch with your life-long friends, but do not be locked-up in the past. Give yourself generously to the rising generation. You are the bridge between the old and the new. Times change and certainly some real progress is being made in the world. Your experience can contribute to it, if you are not intransigent in clinging to the past. Be like the Catholic Church in this matter, sanely adapting herself to modern conditions. And keep up with the times, if you can, but above all keep an open mind. Read something daily in a slow, reflecting way. Maintain a

kindly sense of humor in your dealings with others.

There are two dangerous attitudes regarding the new members of your religious order or congregation: the first is to have little confidence in their capacity and hence to lower the standards of religious life in their favor. This must not be done, but rather a total giving of self must be demanded of young religious. The second wrong attitude is to wish to impose rigidly on the newcomers what you yourself went through. No, prudent adaptation is what is wanted here. Let them prefer reading St. Paul to reading Rodriguez! And do not attempt to impose inflexibly on the younger generation of religious your methods of teaching and apostolate. Guide them, surely, but leave them some initiative of their own. Finally, do not try to appear younger than you really are and thus make yourself ridiculous. Act your age.

As for the *interior* life, remember that God loves the old in a special way because they are weak and feeble, just as for the same reason He has a particular love for children. If you are faithful and prayerful, God will keep you company to your Emmaus when "it is towards evening and the day is now far spent." Two things are to be noted spiritually: you must acquire a spirit of detachment and an understanding or feeling for eternity. All things are passing: the old are very much aware of this. It should make them reflect and pass a true judgment on the fleeting things of time. Past sins must be acknowledged. There must be contrition and penance, but also an immense trust and confidence in God. The old feel their poverty—empty hands after such a long life; God must be their riches now. The old feel their weakness; let God be their strength. They feel powerless to do good; God is now their all.

A sense of eternity must be gradually acquired by the old, for the beatific vision and all that it implies is drawing near. Live in the hope of it; await it longingly. Be humble, be kind, be tolerant of others, pray much, offer up the remaining days of suffering and your death, pray continually throughout the day for yourself, for your dear ones, for the world, for the Church. See to it that extreme unction and the last rites be administered to you betimes. Death is the gate-way to eternity: be at peace, cheerful, joyful, expectant.

Father A. Masson, ordained recently at the age of seventy-four, likens old age to the season of Advent. It is a time of hope, ending in a birth. All the Advent liturgy and the prophecies of the Old

Testament can be applied luminously to old age. There are three births: the physical one to natural life; the spiritual one of baptism to supernatural life; and the last one to the life of the beatific vision. Are not the death-days of the saints and martyrs called their birth-days?

Let me close this subject with this little paragraph by Father Sertillanges, O.P., who at the age of eighty-five wrote as beautifully as ever: "For the Christian, old age is not a final farewell to whatever appeals and desperately clings to our lust for life. Quite the contrary, it is the full growth and final flowering of hope. It is the threshold of what had merely been suggested by the springtime of life. It is the first sight of land after an apparently interminable voyage. It is the veil which has been torn from an illusion and exposes to view the supreme realities. Old age is the approach to God. Descent into the grave, since it represents but a partial truth, is an illusion. Rather do we ascend."

From *Revue d'Ascétique et de Mystique*

In the January-March 1950 number of *Revue d'Ascétique et de Mystique* there is a seven-article symposium on the general subject: *Spiritual Problems of Our Times and Ignatian Spirituality*. I should like to summarize the article by Father Louis Verny, S.J., on a vital point of Ignatian spirituality, namely, Ignatian prayer, a subject about which there is sometimes misunderstanding and error. The title is "*in actione contemplativus*," which may be translated approximately: "in action contemplative," or "contemplative in the midst of action," or "contemplative while active."

This type of prayer, along with others, is mentioned in a letter of Father Jerome Nadal, S.J., who was in close contact with Saint Ignatius Loyola for many years. I quote the passage of Nadal's letter from the French of Father Verny:

"That prayer is a capital item of prime necessity in a religious institute is most evident. I am speaking of the prayer referred to in this text of St. Paul: 'I will pray with the spirit, but I will pray with the understanding also' (I Cor. 14:15). It is the prayer which contains all the phases of spiritual development: the purgative, illuminative, and unitive. Wherefore actively, and even avidly, does the Society give herself to it in full measure in Christ Jesus. For there is no one of her members that she does not at first start off with meditations suited to first conversion and to the putting off of the

old man. Then, by means of contemplations on all the mysteries of Christ we seek to develop ever more in ourselves the realized knowledge of Him who is "the Way, the Truth, and the Life." Finally, we find repose in love. What is the necessary beginning of prayer we find again at its term: charity, the highest and sublimest of the virtues. So that, filled with a very ardent zeal drawn from prayer, we set out for our ministries full of joy in Christ Jesus, with humility of heart, satisfaction, and courage. This is what we draw from the book of *Exercises*.

"Although this is not the time to treat of prayer, there is a fact which I do not wish to omit. Father Ignatius had received from God the special grace to rise without effort to the contemplation of the Most Holy Trinity and to repose in it a long time. Sometimes he was led by grace to contemplate the whole Trinity; he was transported into it and united himself to it with his whole heart, with intense sentiments of devotion, and a deep spiritual relish. Sometimes he contemplated the Father alone, sometimes the Son, sometimes the Holy Spirit. This contemplation of the Most Holy Trinity was accorded him often at other periods of his life, but he received it principally, and almost exclusively even, during the last years of his earthly pilgrimage.

"If such prayer was granted to Saint Ignatius, it was a great privilege and of an entirely different order. But he likewise had another privilege which made him see God present in all things and in every action, with a lively sense of spiritual realities; *contemplative in the midst of action*, according to his ordinary expression: finding God in all things. Now, this grace which illumined his soul was revealed to us as much by a kind of brightness which emanated from his countenance as by the enlightened sureness with which he acted in Christ. We were filled with admiration for it, our hearts were much consoled by it, and we felt as though the overflow of these graces was descending on ourselves. Furthermore we believe that this privilege which we noted in Saint Ignatius is likewise granted to the whole Society; we are confident that the gift of this prayer and contemplation awaits us all in the Society, and we strongly assert that it is a part of our vocation."

Three things are brought out in the text of Father Nadal's revealing letter: 1) ordinary prayer, and ordinary contemplation, that is, contemplation in the sense in which it is used in the *Spiritual Exercises*; 2) infused contemplation, or mystical prayer, with which



Saint Ignatius was greatly favored; 3) a state of soul described by the phrase "in action contemplative" or "contemplative in the midst of action," which Saint Ignatius cultivated himself and recommended most highly for his sons, and Father Nadal considered an integral part of a Jesuit's vocation.

We are interested here in this last type of prayer, to which Father Verny devotes most of his article. Although it does characterize Jesuit spirituality, it is not for Jesuits only, but can be utilized, at least to some extent, by all orders and congregations engaged in the active apostolate.

At the outset Father Verny compares the Jesuit formula "*in actione contemplativus*" "in action contemplative" with the formula of St. Thomas Aquinas, which can be expressed somewhat like this: "*contemplari et contemplata aliis tradere*" ("to contemplate and to communicate to others what one has contemplated"). There is some dispute as to whether St. Thomas's formula refers to what is technically called the "mixed life," the life of the active apostolate, because it seems rather to accentuate the contemplative element. If it does, it differs from the Ignatian formula, since the latter certainly puts the stress on the active apostolate. Also, the Thomistic formula seems to refer to alternate activities, namely, to contemplate and then to impart the fruit of one's contemplation, whereas the Ignatian formula indicates something simultaneous, apostolic action permeated with contemplation.

Father Verny then takes up the Jesuit formula and has no difficulty proving from the *Spiritual Exercises* and the *Formula of the Institute* that apostolic action is the vocation of the Jesuit. The Society of Jesus is an essentially active order, a mobile force ready to give apostolic service of almost any and every kind.

What is the contemplative element that must permeate its active apostolate? Father Verny says that it can be expressed in two ways, each one implying the other. The contemplative element in the active apostolate is the state of soul resulting from the complete, unconditional, definitive self-surrender to Jesus Christ and total enlistment in His cause, spoken of in *The Spiritual Exercises*. It is begun in the *Kingdom* meditation, enhanced by the *Two Standards*, perfected by the *Three Degrees of Humility*, completed and actuated day after day by the intimacy with Our Lord that is derived from the daily contemplation of Him in the Gospels. This close intimacy with Christ is the fruit of the *Second Week*, perfected and made more

precise in the rest of the *Exercises*, and extended throughout life, since the contemplation of the Gospels is a life-long task. It is renewed every day at Holy Mass and Holy Communion, and in visits to the Blessed Sacrament. It expresses itself in frequent thought of Christ, confidences, exchange of gifts, and the acquirement of a common mind with Christ. It is the assimilation and "putting on of Christ," who is "the Way, the Truth, and the Life." Father Leonce de Grandmaison calls it "virtual prayer"—a recalling of the presence of God and an actuation more or less explicit of "that transcendental love which we owe to God Our Lord." He points out some of its qualities: "apostolic interests placed above selfish interests; divine views over human views; the spirit of Christ preferred to the spirit of the world."

This thinking with Christ, this participation in His interior dispositions, this ever more perfect assimilation and putting on of Christ, can be expressed in a second way, namely, by using the language of the Institute. I cite some of the more important passages. For instance, he who enters the Society of Jesus must take care "always to have before his eyes first God, then the spirit of the Institute, which is a way of ascending to Him." Again, the seventeenth of the *Rules of the Summary*: "Let all endeavor to have a right intention, not only in their state of life, but in all particulars, seeking in them always sincerely to serve and please the divine Goodness for itself . . . And in all things let them seek God, casting off as much as possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and them all in Him, according to His most holy and divine Will." The significant phrases "for the greater glory of God," "for the greater service of God" constantly recur in the *Spiritual Exercises* and in the Constitutions. Here is what we read in the preamble to the *Election*: "In every good Election, as far as regards ourselves, the eye of the intention ought to be single, looking only to the end for which I was created, which is, for the praise of God our Lord . . ."

Besides a right intention, a spirit of faith must be had, especially with regard to obedience. A few selections at random from the Constitutions: "acknowledging the Superior, whoever he be, as holding the place of Christ our Lord." With regard to illness: "using pious and edifying words, showing that he accepts his sickness as a gift of our Creator and Lord." These ideas are especially clear in the seventh part of the Constitutions, where there is question

of apostolic ministries in the strict sense, but they also form an undercurrent in all the parts and also in the General Examen. The twenty-ninth rule, on external comportment, ends: "and hence it will follow that, considering one another, they will increase in devotion and praise our Lord God, whom every one must strive to acknowledge in another as in His image."

Thus we see sufficiently that to be "contemplative in the midst of action" involves essentially a knowing, a loving, and a putting on of Christ ever more and more, and various ways of seeking and finding God in all things, persons, and events, especially by a right intention and the spirit of faith.

Father Verny points out three saints in whom we can easily recognize this excellent state of soul, because they were eminently "contemplative in the midst of action." The first is St. Ignatius himself, whom Father Nadal describes in the last part of the letter cited above. The second is blessed Peter Faber. After noting his manifold works for the Church, the fifth lesson of his Office continues: "And while unceasingly he was doing such great deeds for the glory of God, he was with heart and mind so united to God that he seemed to be occupied with nothing but heavenly things." May we not apply to him the words of Holy Scripture: *oculi mei semper ad Dominum* "my eyes are always on the Lord"? The third example is St. Vincent de Paul, as can also be readily seen from his Office. No doubt we could add many more: Francis Xavier, Peter Canisius, Francis Regis, Isaac Jogues, Peter Claver, but also Charles Borromeo, Francis de Sales, Alphonsus Liguori, the holy Curé of Ars, Francesca Cabrini, and many others, both men and women.

For them God has become an atmosphere, and all their activity takes place in this atmosphere. The activity may be very intense, overwhelming and extremely distracting, still it leaves intact unity and liberty of soul. Amid all the bustle and confusion, interiorly there is real silence and recollection. Send Saint Francis Xavier or Blessed Peter Faber on as many missions as you will, you will not change the spiritual atmosphere in which they move. Multiply the letters of St. Ignatius or the human miseries which St. Vincent de Paul tried to alleviate, deep down within, their tranquility of soul remains, their "conversation is in heaven." They are "contemplative in the midst of action." Their "eyes are always on the Lord."

Of course, all this is an ideal, and a very high one. To reach it there are two stages. The first emphasizes the ascetical element. It

consists in the systematic and persevering practice of various spiritual exercises: prayer, intimacy with Christ, right intention, purity of heart, spirit of faith, presence of God, mortification of the external senses and the internal powers of the soul, faithfulness to grace and the inspirations of the Holy Spirit, the examen of conscience playing a major role.

The second phase has no fixed rules or chartered course. It makes use of Father de Caussade's "sacrament of the present moment." It employs more frequently Father de Maumigny's "interior retreats." It consists essentially in a steady increase of faith, hope, and love of God and fellow-men, together with a growing docility to the Holy Spirit and use of His gifts. Perhaps the second stage can be summed up by Father Louis Lallemant in his *Fourth Principle* (chapter 2, article 1): "The goal for which we should aim, after having for a long time exercised ourselves in purity of heart, is to be so possessed and ruled by the Holy Spirit, that it is He alone who directs our powers and our senses, and governs all our movements both interior and exterior, and that we abandon ourselves entirely by a spiritual renouncement of all our desires and personal gratifications. Thus we shall live no more in ourselves, but in Jesus Christ, by faithful cooperation with His divine Spirit, and by perfect subjection of all our rebelliousness to the power of His grace." The more this takes place, the closer we are coming to holiness and also to the mystical state, though the latter seems to be only for the very few. At this advanced level there is scarcely any difference between action and prayer, so much is action impregnated and permeated with prayer.

The striving for this type of prayer amidst action is what St. Ignatius wanted in his followers. It is about this that Father Polanco wrote in behalf of Ignatius to Father Urban Fernandez, Rector of Coimbra, on June 1, 1551: "As for prayer and meditation, except in a case of special necessity, . . . our Father prefers that we try to find God in all things rather than devote much consecutive time to that exercise. He desires to see all the members of the Society animated with such a spirit that they do not find less devotion in works of charity and obedience than in prayer and meditation, since they ought to do nothing except for the love and service of Our Lord."

This is the grand objective for which not only Jesuits but all religious and diocesan priests engaged in the active apostolate may and should strive, and with God's grace ultimately achieve.

## Book Reviews

Four works by H. Pinard de la Boullaye, S.J.—

SAINT IGNACE DE LOYOLA, DIRECTEUR D'AMES. Pp. lxxix + 362.

Aubier, Éditions Montaigne.

LA SPIRITUALITÉ IGNATIENNE: Textes Choisis et présentés. Pp. I + 457. Librairie Plon, Paris.

EXERCISES SPIRITUELS Selon la Méthode de Saint Ignace. Tome Premier, *Les Exercices*, 7 Édition, revue et augmentée. Pp. xxviii + 314. Beauchesne et Ses Fils, Paris, 1950.

LES ÉTAPES DE RÉDACTION DES EXERCICES DE S. IGNACE. 7 Édition, revue et corrigée. Pp. viii + 76. Beauchesne et Ses Fils, Paris, 1950.

After acquiring eminent distinction in such fields as comparative religion and religious experience and in giving the Lenten conferences at Notre-Dame, Paris, Fr. Pinard de la Boullaye has in recent years been devoting his great talents to writing on Ignatian spirituality. Among several volumes on that general theme there are four to which we would call attention.

*Saint Ignace de Loyola, Directeur d'Ames* opens with a long preface which presents the sources of Ignatian spirituality, its leading ideas, its general characteristics, and its value, and then an account of the writings of St. Ignatius and their character. The main body of the work consists of 314 pages of extracts, with notes and explanations, from the original sources. These excerpts are arranged according to different topics; for example, "the apostle of order and the greater glory of God," "... of self-control," "... of zeal," and so on. Thus in a moment one could easily find in their authentic form St. Ignatius's thoughts on many important points in the interior life.

*La Spiritualité Ignatienne* is similar in structure; and in content it is complementary. First a fairly lengthy preface gives a general description of Ignatian spiritual doctrine. Then in a systematic way the whole of the spiritual life, ascetical and mystical, is presented in selections, not so much this time from St. Ignatius himself, as from his Jesuit sons. This book therefore is an anthology, topically arranged, of Jesuit spirituality. After a brief indication of a basic idea from the saint, various developments of it from Jesuit spiritual literature are presented. Numerous notes and references could introduce one to further study of the same subject. At the end of the book there is a very useful collection of brief biographical and biblio-

graphical notices of the Society's spiritual authors.

*Exercices Spirituels* is the first of a four-volume set on St. Ignatius's *Exercises*. It may be said that it is designed to *explain* them, whereas those that follow *develop* them in the form of retreats. However, it is not simply a commentary. It is proposed as "notes," and rather deals with what seem to be the essential ideas of St. Ignatius, and the principal reasons why he chose such considerations and arranged them as he did. Thus, it is hoped, the right understanding of the text will be facilitated. This book will no doubt take a foremost place among writings on the *Exercises*. One special merit of it is a certain wholesome originality.

*Les Étapes de Rédaction* is a small, but very interesting work on the evolution of the *Exercises* themselves. The process went on from 1521 to 1548, and in it six different stages or phases are distinguished and studied. If the author's conclusions be correct, some old admirers of the *Exercises* will be surprised to learn the dates at which certain of the more characteristic pieces appeared.

—G. AUG. ELLARD, S.J.

**JEANNE JUGAN.** By Mgr. Francis Trochu. Translated by Hugh Montgomery. Pp. xii + 288. Newman Press, Westminster, Maryland, 1950. \$3.75.

If there is one phenomenon in modern Catholic life from which no one can withhold the tribute of spontaneous admiration, it is the work of the Little Sisters of the Poor. It must have been a wonderful personality, one feels, that, under God, brought that body into being.

Here is the story of that personality, so wonderful that even in the order she inspired and first established—owing to the fact that it was "kidnapped" by a priest-director and held captive incredibly long—she was not known by most of her fellow-religious as their founder. "Jeanne Jugan will be canonized some day, but there will be many difficulties in the way, for we have no details about her life," said a priest of Jeanne, when all the facts were still being covered under conspiratorial silence.

Truth can hide in strange places. In this instance it was the records of the French Academy (which had conferred the Montyon Prize on Jeanne before the "kidnapping"), and it was through that source that it came home to the Little Sisters, and the world, what a wonderful woman had called their work into existence. God is wonderful in Jeanne Jugan.—GERALD ELLARD, S.J.

**THE TRUE STORY OF SAINT BERNADETTE.** By Henri Petitot, O.P.  
Translated by a Benedictine of Stanbrook Abbey. Pp. viii + 195.  
The Newman Press, Westminster, Maryland. \$2.50.

This book is not intended to be a complete biography of St. Bernadette. It is more in the line of an appreciation. It supposes that the reader already has a fair knowledge of the facts of Bernadette's life. What the author tries to do is reproduce the spirit behind the facts of her life.

The common reaction to a book with a title like "the true story" of something or other is the suspicion that the author is setting about to correct some popular notions about his subject. Whether the popular concept of Bernadette contains some false notions, the author does not explicitly say. But he wants to be sure that the reader has two things straight by the time he finishes the book. First of all, Bernadette was not an unintelligent girl. Her intelligence was above average, although her education was neglected until she entered the religious life. Secondly, she was not just an ordinary good religious (as her mother superior claimed). It is true that Bernadette was favored with special graces before her entrance into the religious life. But this is not the reason she is a saint. She developed the practice of heroic virtue in the religious life, especially by the way she accepted suffering and humiliation.

The author stresses the heroism that Bernadette manifested in a particular kind of suffering that was harder to bear than physical pain. Two of her superiors took on themselves the job of seeing that Bernadette stayed humble. Some of the other Sisters, taking their cue from the superiors, took up the crusade to keep Bernadette humble. The uncharitableness that can be cloaked underneath such a crusading attitude is obvious.

A fault into which the author seems to fall occasionally is to squeeze heroicity out of insignificant incidents. He has plenty of arguments for her heroism without exaggerating the significance of minor incidents.—JOHN R. SHEETS, S.J.

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#### BOOK NOTICES

On June seventeenth will be beatified the saintly Mother Couderc, Foundress of the Cenacle Sisters, who died in her eightieth year in 1885. If you wish to see why God so obviously blesses the Society



of the Retreat of Our Lady in the Cenacle in its very rapid diffusion in the United States and elsewhere, you will find in this biography, *SURRENDER TO THE SPIRIT*, that supernatural self-surrender to the Holy Ghost, who in the Cenacle came upon the infant Church in Pentecostal tongues of fire. Mother Surles of the Boston Cenacle presents her heroic subject in an inspiring, but slightly "novelized" biography, in casting much of it in conversational form. Blessed Thérèse Couderc should henceforth have many friends among girls and women of all walks of life. (New York: Kenedy, 1951. Pp. xxi + 243. \$3.00.)

*OUR HAPPY LOT*, written by Aurelio Espinosa Polit, S.J., and translated by William J. Young, S.J., is directed to all religious and priests. It presents various considerations intended to inculcate fervor and consolation in those consecrated to God. The unique gift of vocation, its assurance of salvation, its call to intimacy with Christ, its sufferings and temptations, the zeal which it postulates, the means of grace which it affords—all these topics are treated in a spirit of piety and elucidated by citations and explanations of Holy Scripture. The last fifty pages (pp. 195-245) are a summary or recapitulation of the book. The various subjects are condensed into brief meditations. (St. Louis: B. Herder Co., 1951. Pp. xi + 245. \$3.50.)

*CAN CHRIST HELP ME?*, by C. C. Martindale, S.J., is addressed to the world at large and aims at bringing all men to the knowledge and love of Christ. Nevertheless, the last three parts (pp. 81-205), comprising almost two-thirds of the volume, furnish stimulating spiritual reading for religious and priests. This section develops the Ignatian retreat meditation called the Kingdom of Christ and from it the reader becomes enthusiastic not only for Christ's doctrine or His past achievements, but especially for the Person who can help me right now "as one living person helps another." This zest and love for Christ are developed by explaining the miracles, the parables, the sermons, the attitudes, the anecdotes, and the ordinary actions of Christ as these are portrayed in the Gospels. Upon all of these Father Martindale throws new light and he does so in that simple, graphic style which belongs to a master of English prose. (Westminster, Md.: The Newman Press, 1950. Pp. 205. \$2.25.)

# BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

AMI PRESS, Washington, New Jersey.

*Matins in a Leafy Wood.* The Story of Mother M. Germaine. By Sister Mary Charitas, I.H.M. Pp. 124. \$2.50. An inspiring life of an educator dedicated to the Immaculate Heart of Mary.

BRUCE PUBLISHING COMPANY, Milwaukee, Wisconsin.

*Spiritual Conferences for Religious based on the Franciscan Ideal.* By Theodosius Foley, O.F.M.Cap. Pp. x + 386. \$5.00. The monthly instructions of the Capuchin Provincial during his two terms of office were prepared for publication because of their solid, sincere, and practical reflections.

CATECHETICAL GUILD, 147 E. Fifth St., St. Paul, Minnesota.

*My Little Missal in Pictures.* By Rev. Francis Turmezei. Art by Janet Robson-Kennedy. Pp. 32 (16 in full color; 16 in black and white). \$.25. The first missal for the young child.

THE GRAIL, St. Meinrad, Indiana.

*Drums of Destiny.* By Harold William Sandberg. Pp. 98. \$2.00. The story of Venerable Kateri Tekakwitha for young people.

*Sketch Me, Berta Hummel!* By Sister M. Gonsalva Wiegand, O.S.F. Pp. 94. \$3.00. A biographical sketch of the gifted artist, Sister Maria Innocentia (Berta Hummel), with a few, too few, photographs of her delightful work.

HARPER & BROTHERS, 49 E. 33rd St., New York, New York.

*The Poor Man's Prayer.* By George Boyle. Pp. ix + 207. \$2.50. The story of Credit Union beginnings by means of a fictionalized biography of Alphonse Desjardins, an inspiring pioneer of the movement.

B. HERDER BOOK COMPANY, St. Louis, Missouri.

*Immortal Fire.* A Journey through the Centuries with the Missionary Great. By Sister Mary Just, O.P. (A Maryknoll Sister). Pp. vii + 598. \$7.50. Significant mission scenes enhance while diffuse digressions occasionally detract from the inspirational value of the book.

NEWMAN PRESS, Westminster, Maryland.

*Simplicity.* By Raoul Plus, S.J. Pp. 116. \$1.50. By his effective use of illustrative stories Father Plus helps the reader pursue

## BOOK ANNOUNCEMENTS

this elusive but necessary virtue.

*A Short Life of Our Lord.* By P. J. Crean. Another of the Scripture Textbooks for Catholic Schools in England. This book serves as an introduction to the Gospel at the high school level. Pp. xii + 230. \$2.50 [cloth]; \$1.25 [paper].

*The Spiritual Exercises of St. Ignatius.* A new translation by Louis J. Puhl, S.J. "The aim of this translation is to represent as nearly as possible, idea with idea, Spanish idiom with corresponding English idiom, Spanish sentence structure with English sentence structure, and the quaint forms of the original with the forms common at present." Pp. xiii + 216. \$2.25.

PALUCH PUBLICATIONS: LUMEN BOOKS, P.O. Box 3386, Chicago 54, Illinois.

*In Garments All Red.* By Godfrey Poage, C.P. Pp. 118. \$.50. Lumen Books, a new venture in Catholic pocket book editions, presents Father Poage's well-told account of Saint Maria Goretti with sixteen pages of photographs as their first release.

ST. CATHERINE JUNIOR COLLEGE, St. Catherine, Kentucky.

*The Catholic Booklist 1951.* Edited by Sister Stella Maris, O.P., for the Catholic Library Association. Pp. 88. \$.65 (paper). "An annotated bibliography, for the most part Catholic in authorship or subject matter, chosen as a guide to the recreational and instructional reading of Catholics."

## SPIRITUAL BOOK ASSOCIATES

May Selection—C. J. Woolen. *The Twelve Fruits of the Holy Ghost* (Cf. REVIEW, March '51, p. 101). \$2.50.

June Selection—Arthur J. McGratty, S.J. *The Sacred Heart: Yesterday and Today.* \$3.50.

### PLEASE NOTE CAREFULLY

The subscription price of REVIEW FOR RELIGIOUS is now: \$3.00 per year for Domestic and Canadian subscriptions; \$3.35 per year for all foreign subscriptions. For further details please see inside back cover.

# Questions and Answers

—15—

Are religious who are eligible to be delegates allowed to make known to their local group of electors *before* the election of delegates that they are in favor of or opposed to certain candidates as officials to be elected in the general chapter?

A law of the Church dating back to 1599 forbids religious to seek votes either directly or indirectly for themselves or for others (see canon 507, § 2); an even older law requires that all votes cast in chapter elections must be secret (see canon 169, § 1, 2°). The actions referred to in our question would certainly come under the head of electioneering, and might possibly violate secrecy, both of which are clearly prohibited by the canons just referred to.

—16—

After a delegate has been elected to the general chapter by a local group, is he under obligation to his electors to find out their wishes regarding a choice of the officials to be elected in the forthcoming general chapter?

No, he is not. Canon 169, § 1 requires that a ballot cast for elections must be free and secret; otherwise it is invalid. An instructed elector can hardly be said to be casting a free ballot or a secret ballot. Electors must be left to vote according to their own conscientious judgment, and the local group must have confidence in its own delegates.

—17—

Regarding the elections of officials in the general chapter, our constitutions contain the following: "The duty of the tellers is to collect the votes, count them, and publish them." Kindly explain how they are to be published.

Canon 507, § 1 tells us that in chapter elections the common law as laid down in canons 160-182 regarding elections is to be observed, as well as the constitutions of each institute which are not contrary to the common law. Here is canon 171, § 2 which deals with this matter:

"The tellers shall see to it that the votes are cast secretly, carefully, one by one, in the order of precedence by each elector; when the bal-

lots have all been collected, in the presence of the president of the election according to the form prescribed by their own constitutions or by legitimate custom, they shall examine whether the number of ballots corresponds to the number of electors; then they shall examine the ballots themselves and make known publicly how many votes each one received." Hence the word *publish* in your constitutions means to make known to the chapter how many votes each candidate received on a particular ballot. This may be done in either of two ways:

(a) *To announce each vote as soon as the ballot is opened*: that is, after the votes have been counted to see that they correspond with the number of electors, each ballot is opened and examined by the president and the tellers, then one of them reads aloud the name written upon it, and the secretary or one of the tellers makes a tally of the names and the number of votes cast; the electors may do the same if they wish. This method was authorized by article 227 of the *Normae* of 1901 and is found in many constitutions.

(b) *To announce only the total number of votes cast for each candidate*: that is, after counting the votes as above, each ballot is opened and examined by the president and the tellers, then either the secretary or one of the tellers silently takes down the names of the candidates and the number of votes cast for each. After this tally is completed, it is checked by the president and the other tellers, and the names of the candidates are read aloud with the number of votes cast for each.

Either one of the above methods will satisfy the requirements of the law.

#### —18—

Recently we heard about some new legislation regarding buying and selling on the part of religious. Will you kindly inform us whether the law of the Church has been changed in this regard?

A decree of the Sacred Congregation of the Council, dated March 22, 1950, after quoting canons 142 and 2380 of the Code of Canon Law, declared that Our Holy Father, Pope Pius XII, has officially announced a new excommunication *latae sententiae*, that is, to be incurred immediately, by clerics and religious who violate the prescriptions of canon 142, which reads as follows: "Clerics are forbidden to engage in lucrative industrial (*negotiatio*) or commercial (*mercatura*) trading, either personally or through others, either for

their own advantage or for that of others." Canon 592 extends this prohibition to religious. To answer our question: the law itself as stated in canon 142 has not been changed, but a new penalty, that of excommunication specially reserved to the Holy See to be incurred *ipso facto*, has been added to the penalties laid down in canon 2380.

A further paragraph of the decree states that superiors who according to their office and power do not impede such delicts are to be removed from office and declared disqualified for any office of government or administration whatsoever.

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## Summer Sessions

**S**AINT XAVIER College for Women, Chicago, will offer its Theological Institute for Sisters for the fourth summer, in co-operation with the Dominican Fathers of the Province of St. Albert the Great. Very Rev. Walter Farrell, O.P., is a member of the Institute staff. Very Rev. John W. Curran, O.P., is director. The summer session extends from June 25 to August 3. Tuition is \$35.00. The course of study includes, in addition to theology, scripture and canon law. The Institute has two very practical aims: the adequate preparation of teachers for Catholic schools and the development of the personal spiritual life of the Sister-students. Last summer 78 Sisters received the certificate in theology signifying their successful completion of the three year program. The registration for the preceding summers has averaged 225 Sisters from approximately twenty religious communities. Plans are in progress to offer as a special feature of the summer session an advanced curriculum designed by Father Farrell for the Sisters who received the certificate in theology last summer. For further information address: The Registrar, Saint Xavier College, 4900 Cottage Grove Avenue, Chicago 15, Illinois.

An additional course has been added to the curriculum of the Confraternity of Christian Doctrine Institute at the Catholic University of America, July 2-August 11. Two semester hours of credit will be granted for the class in Dogmatic and Scriptural Foundation for Catechists, taught by the Very Rev. Francis J. Connell, C.S.S.R.; for the classes in CCD Methods of Teaching Religion in

## SUMMER SESSIONS

Primary Grades and Methods for Upper Grades, both being taught by Sister M. Rosalia, M.H.S.H.; and for the class in the Apostolate of the CCD, acquainting Sisters with their role as leaders in the Confraternity, taught by the Rev. John E. Kelly of the National CCD Center. Weekly seminars, conferences with staff members, and use of source materials in the library of the National Center and other extra curricular features are planned for this summer's session.

Another CCD center has been established at Loyola University in New Orleans, where a special Confraternity Course for Sisters and lay catechists will be offered for the first time, June 11-July 20. Four courses in Dogma, Moral, Teaching Religion in the Elementary School, and the Confraternity of Christian Doctrine and the Southern Apostolate will be offered under the direction of Msgr. Henry C. Bezou and Msgr. Gerard L. Frey as a part of the summer course of the Catholic Committee of the South. The four courses carry a total of six semester hours of credit.

A summer session for teachers and group-mothers interested in the education and care of mentally handicapped children will be conducted at the St. Coletta School, Jefferson, Wisconsin, from June 18 to July 26. The course is sponsored by Cardinal Stritch College, Milwaukee. For particulars write to: THE PSYCHOLOGICAL INSTITUTE, St. Coletta School for Exceptional Children, Jefferson, Wisconsin.

Loyola University of Chicago is offering the following courses: A three credit-hour course in Ascetical Theology to be conducted by the Reverend Leo A. Hogue, S.J., June 25 to July 13; "The Spiritual Exercises of St. Ignatius" by the Reverend William J. Young, S.J., and "The Letters of St. Paul" by the Reverend Edward J. Hodous, S.J., both three credit-hour courses, June 25 to August 3. For further information write to: Summer School Director, Loyola University, 820 N. Michigan Ave., Chicago 11, Illinois.

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## REPRINTS: SINGLE SETS

We are now able to sell sets of our reprint booklets for one dollar per set. The set includes one copy of each of these booklets: No. 1: Articles on Prayer by Father Ellard; No. 2: Articles on "Gifts to Religious," by Father Ellis; No. 3: Articles on Emotional Maturity, Vocational Counseling, and the Particular Friendship, by Father Kelly.

*To order these single sets, please send one dollar and ask for one set of reprints.*

Please address your order to: The Editors, Review for Religious, St. Mary's College, St. Marys, Kansas.



## Some Problems of Our Aged Religious

Sister Mary Jane, O.P.

THE problems of old religious are the problems of each and every one, for none of us is getting any younger.

The proverbial old-fashioned rocker on the farmhouse porch where Granny could drowse away her honored last years has vanished, but Granny has not and neither has the aged religious. Never before our generation was the old age problem so great because there never were so many old folks. Statistics tell us that today men and women sixty-five and over comprise seven per cent of our population. Science has graciously presented another twenty years or more. Religious as well as others must plan what they are going to do.

### *Sixty-Five is Young*

One wonderful and bright fact is that there are numerous religious, both men and women, over sixty-five who are still bearing a large share of the burden of the community's work. Dodge and Ford proved that old folks can work; they maintained old-age shops whose able personnel included men in their eighties. Long before either of the above thought of this, religious communities were taking it for granted. Sixty-five in a religious community is usually considered *young*. Rarely does one find a religious who even considers retiring at that age, or at any age for that matter. How often one finds religious teaching school or doing other types of work at the ripe age of seventy-five and eighty. The author knows a religious who still goes out collecting alms for the community at the age of ninety-two.

During the past two wars employers in general were delighted with the oldsters' low accident and absenteeism rates, as well as with their strategy in attacking problems. They were proud of the production power of that proportion of their workers. We, too, have every right to be proud of our aged religious.

In the United States most old people subsist on some form of organized "handout." A few may enjoy adequate pensions from private sources, from civil service retirement allowances, veteran allot-

ments, or old age relief or insurance. For others, an unfinanced senescence is likely to be dreaded. Often, it means ending up in a public or private "nursing home." Not so our religious brethren; there is not this fear for a member of a community. A few religious communities have a home for their dear ones, some with a long waiting list. Waiting, yes, waiting for one or more to be called *home* for the longed-for eternal reward, but waiting, too, to occupy the places made vacant. What about the aged religious who cannot be admitted to these havens for some reason or other?

### *The Housing Problem*

Where should these aged religious live? No one would deny them the balmy ease of Orlando, if they could have it. The public institution is out of the question. Some communities have done much but others have made slight provision for their aged members either in the past or at present. In many cases existing conditions and facilities are pitifully inadequate. It is undeniable that unless some corrective measures are set in motion, this already serious problem will become more acute as the average life expectancy climbs higher.

Perhaps many more of the aged religious should be living with their communities, but, where this is not feasible, they ought to have a special home where they may be left alone, but where they can obtain help when they need it. We all agree that individualization in the care of our aged religious is preferable to institutionalization. There is hardly an institutional home for the aged which does not mingle the sick with the near-sick. More often than not, the latter need nothing more than custodial care. It is true that the pressure of modern urban living makes domestic adaptability between age groups difficult and in many cases well nigh impossible. The aged find it difficult to change their habits so late in life. Nevertheless, many religious can and do get along together, particularly where the old religious remember the Golden Rule and the younger ones bear in mind that Our Lord said, "What you have done to these, you have done to Me."

### *Some Symptoms of Age*

Old age is a gradual progression toward deterioration. It often shows symptoms of growing self-interest and lack of impressibility. Important events are no longer significant to old people as long as they do not touch directly upon their lives. There is usually a gen-

eral reduction in mental efficiency, forgetfulness, and loss of memory for recent events. Other symptoms include the tendency to reminisce and to fabricate, intolerance of change—routine must be observed and must never be disturbed lest irritability and tension rise—a restless desire to be up and about, to travel here and there, frequently getting lost in transit (whether in or out of the monastery or convent); insomnia, and a tendency to putter aimlessly about the house and gardens.

The tendency to live in the past is very strong in some. Others show a total lack of interest in everything about them. Some are unsympathetic and indifferent, and the mood may change frequently and even without any apparent cause. Some may be cooperative, orderly, and quiet, and give very little trouble, while others are untidy, meddlesome, and restless. Very often aged people become resistive when they think they are being coerced by those who are younger. One may even hear such expressions as "That fresh young thing!"

### *Some Solutions*

The psychology of persuasion may have to be called into play to meet behavior problems that arise. Various stages of senility can effect disposition changes that necessitate particular treatment and care. A great need is companionship. At its best old age is a lonely existence, to say the least, and must be brightened by cheerful companions and a staff with a sense of humor.

Everyone, we are told, comes into this life with three strong fundamental drives or needs: (1) the need of security; (2) the need for affection; (3) the need to do things for others or to mean something to others. Frustration of these fundamental needs, even among religious, causes tension which makes the individual uncomfortable. The persistence of this tendency may be the beginning of a nervous condition. Disability and chronic illness in the ageing and aged religious are increasing. The burden upon the communities is already very large. It clearly threatens to increase year by year, unless something effective is done now to better conditions.

### *Now is the Time*

What can be done now with our young and middle-aged to make them strong, able, and competent to contribute to the general welfare and happiness during their declining years instead of being a burden to their fellow religious and themselves. This is a matter of concern

to each and every one of us. The time has come to speak out. It is not enough for younger members to feel the wave of sentimental pity that sometimes sweeps over them today. It is not enough to provide the physical comforts of shelter, food, and clothing for these aged religious. These dear ones must be understood now by their fellow religious. Now, too, they must learn to understand themselves.

The author is not bitter, but sometimes has to count to ten or perhaps whisper an "Ave Maria" to hold back angry words provoked by thoughtless acts, looks, and sometimes even just the tone of voice directed at some aged religious. If only everyone remembered how little they like to be singled out as special beings!

The attitude of others is often a great handicap. It may be the lack of belief, the misdirected sympathy, sometimes the lack of sympathy, or the failure to regard the aged one as an individual. Abrasions and fractures may heal, but a broken spirit will not. Often the feeling of younger religious towards the aged of their community combines pity and confusion. The pity may express itself in remarks like: "Isn't that sad?" "Too bad, we ought to be thankful." "She's old enough to die." "She served her purpose." Is there perhaps "no room" for the old religious?

Again, why do some always make the mistake of thinking that all aged religious are deaf? Needless to say, over-hearing such remarks will hardly boost their morale. If this is what we ageing religious must look forward to as our life-span is extended, we may find ourselves agreeing that there are worse things in life than dying young or dying suddenly.

### *Belonging*

What the aged religious wants more than anything is to be treated like everyone else, to feel that he *belongs* to the community, that he is still wanted. Belonging is the big thing. The penalties of old age are aggravated with rustication, particularly when undesirability is felt. The aged religious should not be ruled out of any social life in the community nor excluded from recreations. Even when they cannot do the things the younger generation does, they like to watch. It makes them *part* of what is going on. An occasional movie or a short excursion is sometimes most welcome. Appropriate occupations and recreations should be provided. Some religious are more efficient at seventy than others at fifty. Old people—religious are no exception—should be kept as active as possible to

make use of their skills and preserve their morale. When they are occupied, they are happy.

Properly selected occupational therapy exercises arthritic hands and encourages the use of affected extremities, preventing complete invalidism. Most activities tend to stimulate normal functions and to counteract the tendency to apathy, brooding, and introspection. Anything that will preserve the self respect and dignity of old age should be appropriated for the use of our elderly religious. They should not be permitted to lose their identity in an atmosphere of depressing gloom and finality. Sickness or dependence of any kind is often a degrading enough experience in itself.

Above all, we must not call attention to their infirmities, if they have any, not even with affectionate attention. Surely, it is their right and privilege to have their few remaining years happy and free from worry. The aged are here to stay for longer periods than ever. The living and working conditions, then, of our dear aged religious should be a considerate concern of every one. And besides, none of us is getting any younger.

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## Communications

Reverend Fathers:

In the March issue of the REVIEW FOR RELIGIOUS, I read with consternation the letter of Sister M. Catherine Eileen, S.H.M. Since one might be misled by Sister's optimism (justifiable in her particular case), I think a little more information on the fenestration operation is essential. A few of Sister's statements also should be clarified.

Sister writes: "There is fenestration surgery now to *cure* the type of deafness known as otosclerosis." However, men who have distinguished themselves in this work say that it is only an amelioration of this disease and a restoration of serviceable hearing in *suitable* cases and the results are not as yet individually predictable.

There are some who would disagree with Sister when she says, "Any otologist can diagnose this most prevalent kind of deafness." They hold that there is no method upon which one can depend with absolute certainty for the diagnosis of otosclerosis and that surgery on one afflicted with pathology which simulates but is not otosclerosis will not improve the hearing of the individual.

"Some time to recover" may mean a period of years accompanied by a discharging ear. Whether or not the operation is successful, the ear will require care for the remainder of the patient's life, i.e., periodic visits to the ear specialist. This perhaps is not too great a price if the hearing is improved but rather a steep one if no improvement has resulted.

Sister's case does seem successful and I don't wonder she is so enthusiastic. To those whose hopes might have been raised by Sister's zeal, I should say seek the advice of one who has an enviable reputation in the field of ear surgery. May I quote one such otologist, "In a *suitable* case the decision between operation and a hearing aid is a question which should be decided by the individual."

Anyone who is further interested may write to the American Hearing Society, Washington 7, D. C., and get a copy of *Hearing News*, March 1948, from which I have taken the information contained in this letter. The New York League for the Hard of Hearing did not have any later available data on the subject.

—SISTER HELEN LOYOLA, C.S.J.

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### OUR CONTRIBUTORS

JOSEPH M. COLLERAN, the translator of St. Augustine's *Greatness of Soul* and *The Teacher* in the "Ancient Christian Writers" series, is a professor of philosophy at Mount St. Alphonsus Seminary, Esopus, New York. SISTER MARY JANE taught both elementary and high school for twenty-five years before entering the field of nursing. She is now an affiliate at the Brooklyn State Hospital for the mentally ill. ANSELM LACOMARA, a missionary and writer, is from Our Mother of Sorrows Monastery, West Springfield, Massachusetts. WINFRID HERBST, author and retreat master, is on the faculty of the Salvatorian Seminary, St. Nazianz, Wisconsin. JOSEPH F. GALLAN is a professor of canon law at Woodstock College, Woodstock, Maryland.

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### VACATION SCHOOL IN SOCIAL ACTION

St. Francis Xavier University, Antigonish, Nova Scotia, is offering a vacation school in social action for priests and seminarians from August 14-25. There will be lecture courses, combining exposition and opportunity for discussion, on the spiritual foundation of social action and on organizing the parish for social action. The director is the Reverend D. MacCormack.

## Redemptorist Spirituality

Joseph M. Colleran, C.S.S.R.

**W**HEN St. Alphonsus de Liguori, in 1732, gathered a group of priests and brothers to form the Congregation of the Most Holy Redeemer, he intended primarily to organize a band of missionaries to evangelize the neglected country districts of his native Kingdom of Naples, and later, of other parts of the world, and everywhere to preach redemption and repentance to "the most abandoned souls." That its concentration upon this precise field of apostolic activity constitutes the sole feature distinguishing the congregation from other religious institutes is the impression given, upon first reading, by the explanatory constitutions which the saint added in 1764, and which, in this respect, remain the same today. "Every Religious Institute proposes to itself a two-fold end: the first is its own sanctification, the second the salvation of the people and the good of the Church. The former is general, the latter special, and it is by this that the various Religious Orders differ from one another. . . . With regard to the second end, by which we are distinguished from all other Orders and Religious Institutes within the Church, the Rule enjoins that . . . by preaching the Word of God, we should labor to lead the people to a holy life, especially those who, being scattered in villages and hamlets, are most deprived of spiritual help—and this is our specific end" (Constitutions 1 and 5).

From the very beginning, however, Alphonsus himself practiced, and inculcated upon his spiritual family, a type of spirituality that would best fit in with this apostolic purpose and would be a distinctive mark of his little congregation. This pattern of ascetical formation became more clear and systematic as time went on, and its principles were more exactly formularized as the saint undertook to publish for his followers and for the universal Church, his popular and practical treatises on ascetical and pastoral theology.

St. Alphonsus realized deeply that fruitful apostolic activity and personal sanctity were inextricably connected. The sermon that is most effective is the one that has been lived before it is preached. The asceticism that is most valuable to an apostle is the one that most readily overflows into works of zeal and charity. For that reason he insisted upon an exact proportion between the active labors of the



ministry and the retired contemplation of the monastery. He would have his priests be "Carthusians at home and apostles abroad." It was always his ideal that missionaries spend no more than six months of each year in the actual work of the missions, "lest the active life overbalance the contemplative, to their spiritual loss" (Const. 108). He would have the Coadjutor Brothers, who are engaged in prayer and domestic work, as well as the Sisters of the companion institute, the "Redemptoristines," not only consecrate themselves to self-sanctification, but also offer their labors and devotions vicariously for the success of the missions. Thus, the saint's pastoral and ascetical directions are inseparable, and together they indicate the spirit of the institute that would continue his labors and copy his way of living with God.

### *The Facets of Love*

Our Lord tells us that the great commandment, for the apostle to preach and for the religious to practice to perfection, is to *love the Lord thy God with thy whole heart* (Mark 12:30), and St. Paul likewise makes it plain that all Christians must *above all things have charity, which is the bond of perfection* (Col. 3:14). While some masters of the spiritual life propose the practice of the various specific virtues as means toward the acquisition of love—so that mortification, for example, arises from penance and leads to love—others, like Saints Bernard, Bonaventure, Francis de Sales, propose love as the beginning, the seed out of which the other virtues grow. Within this second, so-called "seraphic" school, Alphonsus must be numbered.<sup>1</sup>

Love, he recognized, includes and requires both hope and fear. Against Jansenism, whose rigoristic spirit, despite its condemnation, was still deterring sinners from approaching God with confidence and was influencing confessors to demand signs of perfect love before they would grant absolution and permit Communion, the Saint inveighed vigorously. For his more benign practices, he was accused of laxity. At the same time, he fell prey to charges of severity from writers who, holding on to relics of Quietism, were averse to strenuous ascetical activity, under the pretext of passive indifference. He insisted that his missionaries realistically set before the people, to incite them to conversion and fervor, the reality of hell. And out of

<sup>1</sup>Cf. A. Desurmont, C.SS.R., *Oeuvres Complètes*, tome 1, *L'Art d'Assurer Son Salut*. Paris, Libraire de la Sainte Famille, 1906. Introduction, p. 23 f. See also C. Keusch, C.SS.R., *Die Aszetik des hl. Alfons Maria von Liguori*. Paderborn, Bonifacius-Druckerei, 1926. P. 236 f.

his own missionary experiences, he formed judgments that other saints and doctors would probably not have expressed so boldly; for instance: "If God had not created hell, who in the whole world would love Him? If, with hell existing as it really does, the greater part of men choose rather to be damned than to love Almighty God, who, I repeat, would love Him were there no hell? And therefore the Lord threatens those who will not love Him, with an eternal punishment, so that those who will not love Him out of love may at least love Him by force, being constrained to do so through fear of falling into hell."<sup>2</sup> The keynote of all his exhortations is *salvation*, the individual participation in the merits of Christ's Redemption, and salvation is to be *worked out with fear and trembling* (Philipp. 2:12). This fear, or more exactly, this love that involves fear, has a function in every grade of the spiritual life.

In sinners, Alphonsus aimed to awaken fear by warning them of the eventual limit to the sins that God would forgive, and the limit to the graces that God would provide. He tirelessly reminds them of the imminence of death, the terrors of hell, the imperative need of conversion. He warns them solemnly of the fearful dangers of the "occasions of sin." In regard to those striving for perfection, he also has recourse to the motive of fear, although it is principally the filial fear of losing God and of losing the special graces that are attached to a higher vocation. He voices the warning that although vocation to the religious state is a free gift that does not imply a strict obligation, yet because special graces are attached to this state, it is most difficult to attain salvation if one neglects his vocation. Because perseverance is a grace that can be lost by failure to pray, and by lack of correspondence with grace, there is still reason, even in the state of perfection, to fear. (In his own congregation, he added to the three customary vows, a vow and oath of perseverance.) In regard to religious, too, he strikes hard at "tepidity," which he identifies as the habit of deliberate venial sin, and which he considers a state to be avoided with fear.

If the saint seems at times encouraging and at times severe, it is only because he is presenting, one at a time and each in its own clarity, the facets of love: confidence and fear. It is, however, confidence that predominates: "If we have great reason to fear everlasting death on account of our offences against God, we have, on

<sup>2</sup>*Divine Love*, II, in *The Way of Salvation and of Perfection*, part III. Brooklyn, Redemptorist Fathers, 1926. P. 311 f.

the other hand, far greater reason to hope for everlasting life through the merits of Jesus Christ, which are infinitely more able to bring about our salvation, than our sins are to bring about our damnation."<sup>3</sup>

### *The Practice of Love*

In complete harmony with the long tradition of saints and theologians, but with an insistence and clarity peculiarly his own, Alphonsus points out that the measure and the practical test of love of God is *conformity*, or better, *uniformity*, of one's will with the Will of God. "Conformity" involves the acceptance of whatever God intends for us or permits to happen to us. "Uniformity" signifies our blending our own will, as it were, into the Divine Will, so that we never desire but what God desires, and there remains only the Will of God, which becomes our own. "The entire perfection of the love of God," the saint writes, "consists in making our own will one with His most holy will. . . . The more united a person is with the Divine Will, the greater will be his love of God. . . . This is the summit of the perfection to which we must be ever aspiring. This has to be the aim of all our work, all our desires, all our meditations and prayers."<sup>4</sup>

For Redemptorists especially, as Alphonsus conceives their vocation, uniformity with the Will of God involves two essential requirements. The first is negative: detachment from all created things. The second, more positive means, is imitation of Christ the Redeemer.

### *Detachment*

While, of course, the conception of detachment is not new with Alphonsus, he gave it such emphasis and priority that he made it a distinctive characteristic of his ascetical doctrine. "Detachment" signifies the exclusion from the heart of everything that is inordinate and alien to perfection; it involves the denial to self of anything material that does not serve sanctification; it implies the performance of unpleasant rather than of pleasant actions, and greater charity toward the ungrateful than toward the grateful, as signs and means of more ardent love of God; it even requires the sacrifice of certain

<sup>3</sup>*The Practice of the Love of Jesus Christ*, Introd., III, in *The Holy Eucharist*. Brooklyn, Redemptorist Fathers, 1934. P. 285 f.

<sup>4</sup>*Conformity with the Will of God*, I, in *The Way of Salvation and of Perfection*, part III, pp. 353, 358.

virtuous actions when the higher demands of charity or obedience conflict with them.<sup>5</sup> So important did he consider this purification of the heart as a preparation for advancement in perfection that in the little treatise, *The True Redemptorist*, which he wrote for his first members, he confines himself to this one point, and reduces the special requirements of any applicants to a four-fold detachment: from the comforts of life, from relatives, from self-esteem, and from self-will.

The practice of poverty he kept as strict and uncompromising as an active apostolate would allow; and the *peculium* and any other method of private control of material things, he excluded rigorously from the very beginning. The "common life" he ever guarded jealously, and he manifests his legal training in the detail and precision of his enumerations of things allowed and forbidden. The things provided for common use, the amount of the portions at table, the size, number, and materials of various furnishings for the rooms he determined with exactitude and uniformity. Under the vow of poverty is included the renunciation of a bishopric or any other ecclesiastical dignity or benefice outside the congregation, unless the Holy Father commands its acceptance.

Knowing from experience, sometimes from the bitter experience of defections from his infant institute, that the people of his time and land were often loath to permit their sons to make sacrifice of themselves in religion, he was adamant about detachment from relatives. In answer to a request from a sick subject who wanted to go home for the freshness of his native air, he replied that "home air is always pestilential to the religious spirit." When one who was ill offered to go to his relatives, to save expense to the community, he quickly answered that the congregation would sell its books to take care of the sick. The strictness of the saint's rules and written comments on detachment from seculars is balanced by his efforts to promote in his communities the hospitality and brotherliness of family life. Insistent as he is that individual desires be restricted to needs, he is even more insistent that the community provide for every need to the extent that is possible.

Self-esteem and independence of will he opposed as mortal diseases. Not only did he insist on individuals giving up all ambition for preferment and distinction, but he would have the institute itself

<sup>5</sup>Detachment from Creatures in *The Way of Salvation and of Perfection*, part II, XLI; also *Divine Love*, *ibid.*, pp. 317-19.

humbly accounted the least of all in the Church. Although the work for which each must be ready is preaching, he deprecated anyone's putting himself forward to preach without waiting for designation by superiors. "He only has the spirit of the institute," he wrote, "who enters it with the desire of practicing obedience, and of submitting peacefully to be put away in some corner without having any employment, happy that the good is done by others, while he himself will only do that which is directly imposed upon him by obedience, without having asked for it."<sup>6</sup>

### *Re-living the Redemption*

The imitation of Christ that he proposed to his members is not only the general one that is obligatory on all, but a concentration upon the formally *redemptive* phase of Christ's life, the motto of his congregation being *Copiosa Apud Eum Redemptio*. This emphasis affects both the active apostolate and the ascetical development of Redemptorists.

They are to be employed only in those tasks that have to do directly with the salvation of souls, and indeed, so far as is ordinarily possible, only in those that Christ and His Apostles performed. Hence the principal field of labor is the conducting of missions, in which the essential and fundamental truths are preached, with a view to converting souls from sin to the state of grace, from inconstancy to perseverance in virtue, and from ordinary fidelity to Christian perfection. Occupations that are not in harmony with the work of redemption in the strictest sense, such as teaching secular subjects in schools, parochial work, the conducting of orphanages, and the like, were deliberately excluded by Alphonsus, and have traditionally been accepted only rarely and temporarily, as need arose and higher authority commanded. The apostolate of redemption extends to all classes of people, but preference is strictly to be given to the poor, to those who have been abandoned by others, and to those found far from those centers of population where the means of salvation are more readily within reach. The style of preaching set by the saint is affective, rather than argumentative; simple, rather than ornate; apostolic, rather than academic. It was his aim to set

<sup>6</sup>*The True Redemptorist*. This short work, with slight alterations to adapt it to all religious, and with preliminary chapters on detecting and preserving vocations, was also published by Alphonsus under the title *Counsels Concerning a Religious Vocation*. This treatise is available in English, in the volume *The Great Means of Salvation and of Perfection*. Brooklyn, Redemptorist Fathers, 1927. Pp. 381-417. The sentence which is here quoted from the *Manuale Presbyterorum C.S.S.R.* does not appear in the reprint.

up in the garden of the Church, not an exalted fountain that would impressively spray its streams on high, but a rivulet that would seep into the ground to nurture and fructify the lowly and the towering growths alike.

Since He who saves is He who sanctifies, the Redeemer is the model of asceticism too. "The end of the Institute of the Most Holy Redeemer is no other than to unite priests to live together, and earnestly strive to imitate the virtues and example of Jesus Christ, our Redeemer, devoting themselves specially to the preaching of the word of God to the poor" (Text of Rule, Introduction). The Passion is proposed as the customary subject of all evening meditations, and the central act of Redemption is the core of all Redemptorist devotion. It is likewise the pattern of their personal efforts at self-sacrifice: "the members of our Institute, after the example of the Redeemer, ought to spend their lives in the endurance of sufferings, and should have a great hatred of a comfortable and luxurious life . . ." (Const. 489).

True it is that Alphonsus taught in his writings and inculcated in his religious various devotions in honor of Christ; he was, for example, one of the most ardent proponents of devotion to the Sacred Heart, which, in his time, was opposed by some writers and often avoided in practice. But crib and cross and altar are the principal themes of his devotional exhortations, the cross being central, the crib its forerunner, and the altar its keepsake.

To devotion toward the Blessed Sacrament he made a tremendous contribution by his *Visits to the Blessed Sacrament*, originally intended for his own novices but in time spread throughout the world with a popularity that Père Pourrat compares to that of the *Imitation of Christ*.<sup>7</sup> Adoration, thanksgiving, and reparation are the sentiments he would awaken in his followers in regard to the continual presence of the Redeemer among us. He could conceive of no devotion to the Redeemer that did not include devotion to Christ's Personal Relic of the redemption.

It is true of Alphonsian asceticism, as it is true of practically every modern school, that it is not so liturgically centered as that of St. Benedict. Nevertheless, Alphonsus quite definitely recognized the primacy among devotions that belongs to the Mass. For the laity he wrote *The Sacrifice of Jesus Christ*, expounding the doctrine of sacrifice and the meaning of the prayers; for priests he published a

<sup>7</sup>Cf. P. Pourrat, *La Spiritualité Chrétienne*, tome 4. Paris, Gabalda, 1947. P. 456.

book on *The Ceremonies of the Mass*, and another, a devotional one, on *Preparation and Thanksgiving*. The devout and affectionate prayers he composed have as their purpose the extension throughout the day of the spiritual benefits of the Holy Sacrifice. He also recognized the importance of the official prayer of the Church, requiring the Divine Office to be recited in the various communities when the missionaries are not engaged in apostolic works.

### *The Mother's Place*

St. Alphonsus was one of the principal expositors and defenders, in the dogmatic field, of the doctrine of the universal mediation of Mary. As a corollary of this teaching that all graces come through her hands, he taught that some devotion to her is morally necessary for salvation. In asceticism, also, he proclaimed that imitation of the Divine Redeemer involves a wholehearted and practical devotion to His Mother. In both their personal lives and in their apostolic works, he would have Redemptorists Mary-minded. Preachers are urged to make mention of the intercession of the Blessed Mother in every discourse; every series of sermons or instructions is to include at least one talk devoted to her. From the time of Alphonsus until the definition of the dogma, Redemptorists were required to take an oath that they would defend and teach the truth of the Immaculate Conception; and under this title Mary is the principal patron of the congregation. The saint insists emphatically that Mary is the keeper of vocations; in his congregation the perseverance of every member is committed to the care of the Virgin most faithful.

### *The Practice of Virtues*

To facilitate and intensify the practice of virtues, Alphonsus proposes the method of concentrating explicitly on one at a time. His original rule was arranged in twelve parts, each of which set forth one virtue. Each "rule" was itself rather a short exposition of the relation of the virtue of the Redeemer and an application, rather exhortatory and devotional than directive and legalistic, to the life of a religious. Each rule is followed by a "constitution" that gives more detailed and specific directions. In 1749, the Rules and Constitutions were put into a more formal and legal structure, but one constitution still directs the special practice of a single virtue each month. In the order of the months of the year these virtues are proposed: faith, hope, love of God, charity toward one another, poverty, chastity, obedience, humility, mortification, recollection, prayer, and self-



denial with love of the Cross. These virtues, in turn, are to constitute the subject-matter of meditations, of particular examens, and of exhortations by superiors during the respective months. Such a division gives ease, simplicity, order, and solidity to the acquisition of virtue, and with all the members of the institute making an effort to concentrate upon one virtue at the same time, each individual is to find in the common activity a strong external support and example. Furthermore, since the different virtues are always considered as phases of the life of the Redeemer and as means of being united with Him, such repeated concentration upon each one serves to impress the mind with the richness of the Divine Model, and to strengthen the will to accept Christ's life as one's own.

### *The Primacy of Prayer*

The genius for simplicity and practicality that Alphonsus possessed shines out pre-eminently in his teachings on prayer. The singular importance he attaches to prayer, he indicates succinctly in the title of one of his most famous works: *The Great Means of Salvation and of Perfection*. Well known is the practical conclusion with which he cut through the learned and endless theological controversies on the efficacy of grace and predestination: "He who prays is certainly saved. He who does not pray is certainly lost. . . . Pray, pray, never cease to pray. For if you pray, your salvation will be secure; but if you stop praying, your damnation will be certain."<sup>8</sup> No less does he insist that perfection depends upon prayer. He would have religious life a life of prayer, flowering into a continual "conversation with God," where God speaks to the soul through His visible creations and the impulses of His graces, and the soul responds with acts of love and gratitude.

Prayer, for Alphonsus, is nothing less than the breath of supernatural life. Only by praying do we receive efficacious grace to perform meritorious acts; only by praying do we obtain the help to overcome temptations; only by praying do we acquire the light to know God's Will for us and the strength to fulfill our vocations; only by praying do we acquire the grace of perseverance; only by praying, indeed, do we acquire the gift of praying sufficiently, and of being constant in making our requests.

Mental prayer he considers morally necessary as a means to incite the prayer of petition, without which God does not grant the divine

<sup>8</sup>*The Great Means of Salvation and of Perfection*. Brooklyn, Redemptorist Fathers, 1927. Part I, ch. 1, p. 49 and Part II, ch. 4, p. 240.

helps, the lack of which, in turn, frustrates all attempts to observe either commandments or counsels. For mental prayer manifests one's spiritual needs, the dangers to his progress, and the measures of improvement to be adopted; and all these stimulate him to prayers of petition.

So far as the "meditation" itself is concerned, he reviews and recommends the usual methods that had been developed and proposed by the saints, especially by Theresa and Ignatius. His special and distinctive concern, however, is not with the method of meditation, but with the "affections, petitions, and resolutions" which are to follow upon the considerations as the thread follows the needle, for these constitute the real fabric of mental prayer. In the affections, he would have repeated acts of love, humility, gratitude, confidence, and contrition. Petition should be concerned, above all, with forgiveness of past sins, increase of love, and perseverance until death. Resolutions should be practical, specific, and usually limited to the near future. Petition is the most important of all, and this is the meaning of the saint's striking statement: "To pray is better than to meditate"—that is, petition is of much more value than consideration of truth.

This stress upon acts of the will rather than on acts of the intellect, this priority of affections over considerations, the saint himself illustrates in all his writings and, most notably perhaps, in his familiar *Visits to the Blessed Sacrament*, where there is frequent and easy transition from description and exposition to fervent prayer. This procedure facilitates progress from the more common discursive type of mental prayer to habitual recollection and the prayer of simple regard, which prepare the soul for infused contemplation.

\* \* \* \*

The school of perfection of which Alphonsus is master is thus a simple and practical training school in uniformity with the Will of God, by imitation of the Redeemer on the cross and closeness to the Redeemer in the tabernacle, by detachment from creatures, by prayer of petition, and by tender devotion to the Virgin Co-Redeemer. There is no favor the saint would ask for his institute but the privilege of continuing the effects of Calvary's Cross; for he prayed: "Perfect Thy work, O Lord, and for Thy glory make us all Thine own; so that all the members of this Congregation, even to the day of judgment, may continue to please Thee perfectly, and to gain for Thee a countless number of souls."

## Questions for Monthly Recollection

Winfried Herbst, S.D.S.

**Y**OU asked for it. You requested a series of questions for your monthly recollection—questions that will elicit good resolves urging on to greater perfection in religious observance. And I am glad you realize there is no nobler ideal to strive for than perfect religious observance according to your constitutions. "Make an accounting of thy stewardship" (Luke 16:2). Do this in meditative self-examination. Take the following series, not exhaustive by any means, but sufficient for your purpose.

Place yourself in the presence of Almighty God, before whom, at what hour you know not, you will appear for judgment, and in the presence of your guardian angel. Recall to mind the many graces and benefits bestowed upon you, an unworthy sinner, from the first moment of your existence, and also during the past month. Then humbly consider the following points.

1. What is my service of God like? Do I render tribute of Mass and my Office devoutly, in a holy manner, in God's presence, and without haste? Do I act on the principle that thoughtless haste kills all real devotion?

2. Do I do what is to be done before, at the beginning of, and after my daily meditation?

3. Am I able to look death in the eye without fear? How ashamed would I be to meet Jesus my Judge now? What am I doing to make myself less ashamed, by living in continual recollection and fraternal charity?

4. Do I try to increase in personal love for Jesus by thinking often of His love for me? Can I, too, exclaim: "In whatsoever place Thou shalt be, my Lord and King, either in death or in life, there will Thy servant be"? (2 Kings 15:21.)

5. Whose room is the better, Jesus's (Bethlehem's cave) or mine? What can I do to make mine look more like His in poverty?

6. Do I recall that Jesus's hidden life says to me, "Family (community) life means charity"? Am I trying hard to make others and myself happy in community life by adhering zealously to my practice of increasing acts of charity and considerateness?

7. Am I giving to God what He so insistently asks of me: universal, beautiful, fraternal charity and gentle helpfulness, especially in community life? Am I giving it all generously, despite the fact that it is hard?

8. And am I giving Him this other thing for which He asks with similar insistence and which is equally hard: numerous ejaculations every day combined with the greatest possible recollection?

9. Have I the habitual disposition rather to suffer anything than commit a deliberate venial sin? Do I occasionally aspire to the third degree of humility, desiring to do and actually doing some hard things just because I want to be more like Jesus and out of love for Him, forgetting the reward?

10. Do I look upon all the rules, even the smallest, as the express will of God in my regard and observe them accordingly, realizing that I can save souls in this manner without even leaving the cloister walls?

11. Do I, for love of Jesus crucified, practice little acts of mortification daily, in folding the hands, in kneeling, and in a score of other simple ways? Do I restrain myself at table when I would eat too eagerly?

12. Do I recall that the body of Jesus was placed into a tomb "wherein no man had yet been laid," and do I place His living body into a heart that is new every morning in its purity and fervor, into a heart that is prepared for Him?

13. Do I strive to maintain within myself that spirit of joy and holy gladness without which there can be no real progress in the spiritual life? Do I show it exteriorly, as I ought to?

14. Do I value my vocation as my pearl of great price?

15. Do I try to love God because He is the Supreme Good, of whom the goodness of all creatures is but a faint reflection?

\* \* \* \*

It seems to me that it is because of such striving after perfection there are so many beautiful souls in this world. These souls make one resolve not to be outdone in goodness even while they almost fill one with despair of keeping pace with them.

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# Elections and Appointments

Joseph F. Gallen, S.J.

**E**LECTIONS and appointments to office are not a daily occurrence in the religious life but they are of supreme and lasting importance. The observations that follow concern congregations of Sisters and Brothers. The law of the Code of Canon Law and the practice of the Holy See in approving constitutions are almost the same for Brothers as for Sisters. These observations are not a complete canonical commentary but are limited to the more important and, perhaps, more human elements of elections and appointments. It is evident that each institute must follow its own constitutions, but some of the suggestions given below can be pondered by all congregations. They may not be contained in the constitutions, but they will not be contrary to the constitutions.

## I. *The Elective System*

Religious chapters in virtue of canon 507, § 1 are obliged to observe the canonical norms for elections prescribed in canons 160-182. The Code does not determine what religious in an institute are to be the members of a general or provincial chapter, and here we encounter the first difficulty in elections. Several diocesan congregations of Sisters and a few pontifical institutes that retain the governmental structure of an independent monastery of nuns have what is commonly called the direct vote. In other words every Sister of perpetual vows is a member of the elective chapters. The difficulty arises in this matter when the diocesan congregation wishes to become pontifical or when the pontifical institute described above decides finally to conform its constitutions to its actual life by a general revision. The direct vote must be given up. The Holy See demands the system of delegates for both the general and the provincial chapters.

First of all, this difficulty is or should be practical for several congregations in the United States. The new quinquennial report for diocesan congregations is pellucid on the point that it is the will of the Holy See that very many of the diocesan congregations in the United States should become pontifical. The pontifical congregations alluded to above should institute a general revision of their constitutions. It does not seem reasonable to maintain that constitutions

devised for the relatively small community of one house of enclosed nuns are suitable for a congregation of several hundred Sisters, scattered in various houses and cities, and laboring in the active life.

A protest against giving up the direct vote is really futile and unreasonable. If the Holy See has now for more than half a century constantly demanded the system of delegates, what is the utility of wishing to retain the direct vote? The Holy See corrects the proposed constitutions and will insert the system of delegates if it is not in the constitutions. Is it likely that a protest against such a prolonged and constant practice of the Holy See is reasonable?

The Holy See, in 1901, published a plan of constitutions, called the *Normae*, on which the constitutions of lay congregations that wished to be approved by the Holy See had to be based. These *Normae* are still in effect in so far as they have not been modified by the Code of Canon Law or the later practice of the Holy See. The *Normae* demanded the system of delegates and prescribed that the general chapter was to be composed of the general officials, of all the superiors of houses of at least twelve religious and one delegate elected by each of these houses, and finally of one superior and one non-superior delegate elected by smaller houses, which were to be united into elective groups of at least twelve religious. The constitutions could also make former superiors general members of the chapter. If the institute was divided into provinces, the provincials and two elected delegates from each province supplanted the superiors and delegates from the houses. The provincial chapter was to be composed of the provincial officials and the superiors and delegates from the houses as described above for the general chapter. Furthermore, we have published corrections of constitutions which show that the Holy See was demanding the system of delegates at least as far back as 1887.<sup>1</sup>

Diocesan congregations also should have the system of delegates. It is an admitted principle that diocesan constitutions should conform to those of pontifical congregations except in matters that are proper to the latter institutes. The system of delegates is in no sense proper to pontifical congregations. The mind of the Holy See on this point is sufficiently indicated by the plan of constitutions published in 1940 by the Sacred Congregation of the Propagation of

<sup>1</sup>*Analecta Ecclesiastica* IV (1896), 158, n. 12; VI (1898), 57, n. 1; Battandier, *Guide Canonique*, 4th edit., 1908, n. 300; Bastien, *Directoire Canonique*, 1st edit., 1904, n. 431.

the Faith for diocesan missionary congregations. This plan prescribes the system of delegates.

Reason itself manifests the necessity of the system of delegates. Some of the institutes that have the direct vote can have a chapter of four hundred religious and even more. This is obviously an inefficient number. The vote for the superior general can go to four ballots. Imagine the labor, difficulty, and weariness merely of counting sixteen hundred votes! Each vote must then be opened, examined, and recorded. Then follow six other elections, each capable of going to three ballots. How can a chapter of affairs be efficiently and expeditiously conducted when the assembly numbers several hundred? A pontifical congregation of twelve hundred religious divided into four provinces will have a general chapter, exclusive of former superiors general, of nineteen members. As opposed to this practice of the Holy See, a congregation of three hundred religious with the direct vote will have an elective chapter of approximately two hundred religious. The opposition of the direct vote to the practice of the Holy See, to reason, and efficiency is so evident that further argumentation would only torture the obvious.

The principle of the system of delegates is not proportional representation. A province of a thousand will have the same number of delegates as a province of four hundred. Proportional representation is not necessary, since the purpose of a chapter is the good of the congregation *as a whole*. The capitulars should divest themselves of the narrowness of merely local interests, prejudices, and ambitions and consider only the interests of the entire congregation or province. It is of no import that the United States, or the East, or the West should get its turn at the office of superior general. Not only the one important principle but the one principle of the election is that the congregation should get the best possible superior general. A greater appreciation of and fidelity to this principle would not only effect better elections but would also assure a more peaceful sequel to some elections.

The system of delegates brings to a chapter a sufficient and efficient number of capitulars, who are from all parts of the congregation and can thus give the information necessary for a knowledge of the congregation as a whole. However, no elective system is an adequate substitute for the study, prayer, and purity of intention required for a proper vote. Capitulars can rush into this most important matter unprepared, grasp at the first prominent name or most



striking personality, and give a vote that may be firm but not thoughtful. They should previously have studied all religious known to them who are possibly qualified for the office. They may consult one another on those qualified, but they are forbidden to electioneer. Prayer is never useless, but in preparation for an election it is especially necessary. Vital prayer brings a peaceful sleep to prejudice and passion, and these are the natural enemies of a proper election. The illumination and strength of prayer are required to vote for the one God wants rather than the one I like, to vote according to the will of God rather than according to the choice of any group. Prayer will bring purity of intention by which the vote will be given to the one most competent and will exclude self-interest, sectionalism, and nationalism.

## II. *Elect Only When Necessary*

1. *General Officials.* The designation of superiors and officials is a matter of internal government and thus appertains to the institute itself. The superior general must be elected by the general chapter, since this chapter is the only superior higher than himself in the institute. The general councillors are also elected by the general chapter. This is the reasonable method of designation rather than appointment by the superior general. No superior should choose his own councillors, since there is danger that he would select only those of the same mind as himself or those who would be pliable to his own will. This would be opposed to the canonical concept of canon 105, 3°, which commands a councillor to give his opinion not only respectfully but also truthfully and sincerely. The purpose of a council is to preclude a government that would otherwise be purely individual. At least occasional dissent and opposition of councillors is inherent in the obligation of superiors of seeking the advice and consent of their council.

In almost all congregations of Sisters and Brothers the general chapter also elects the secretary general and the bursar general, but the Sacred Congregation of Religious in approving constitutions also permits that these two general officials be appointed by the superior general with consent of his council. In my judgment this is the preferable method. The secretary and bursar as such have no part in government. The secretary is merely what his name implies, a secretary and an archivist. The bursar is a treasurer and a bookkeeper. No attribute of these offices demands an election by the general chapter. I think we can go further and maintain the following principle

as practical: an elective chapter is a sufficiently competent judge of the broad human qualities required for government but is not a good judge of specialized abilities. Chapters have elected secretaries who could not type and bursars who knew nothing of keeping books. What has been said of the secretary and bursar is much more true of the director of schools, or studies, the inspector general of hospitals, and, above all, of the novice master who are elected by the general chapter in a few congregations. The procurator general in congregations of Brothers is also an official of specialized abilities.

2. *Provincial Officials.* The Code of Canon Law does not determine the method of designation of the provincial superior, the provincial councillors, or the provincial secretary and bursar. In theory at least the constitutions may determine whether the designation of these officials is to be by appointment of the superior general with the consent of his council or by election in a provincial chapter. However, many things that are left undetermined in the Code are determined by the practice of the Sacred Congregation of Religious in approving constitutions, although that is not completely true in the present instance. Nevertheless, it is most worthy of note that the *Normae* described above mention only the appointment of provincial officials by the superior general. It is also significant that the two outstanding authors on the practice of the Sacred Congregation for the constitutions of lay congregations, Bastien<sup>2</sup> and Battandier,<sup>3</sup> do not even mention the designation of provincial officials by election. Looking through thirty sets of constitutions of pontifical congregations of Sisters and Brothers, I find that twenty-six appoint and only four elect the provincial officials in a provincial chapter. It thus appears more than evident that appointment is by far the preponderating method of designation in the practice of the Holy See.

Reason itself commends the method of appointment. If the term of office of the provincial is three years, a provincial chapter is necessary every three years. Experience seems to prove that the election year is also a distracted year. This argument is not so forceful when the term of the elected provincial is six years, as is sometimes prescribed in constitutions. The usual norm also is that the superior general or his delegate presides at a provincial chapter in which provincial officials are elected. The territorial extent of congregations divided into provinces is usually very extensive. If the superior gen-

<sup>2</sup>*Directoire Canonique*, nn. 239, 3; 381; 387-389.

<sup>3</sup>*Guide Canonique*, n. 505.

eral believes that he should personally preside at these chapters, he is faced with a burden of travel that can interfere with the duties of general government. It is to be remembered that he is already obliged to make a canonical visitation of his entire institute at least once during his term of office. It is also the ordinary norm of constitutions that the superior general with the consent of his council must confirm the election of the provincial officials. These cannot *validly* enter on their offices before they are confirmed. For example, if a religious who is elected provincial superior places any act as provincial before being confirmed, that act is null and void (canon 176, § 3). Furthermore, the superior general should, at least outside of an urgent case, assemble his council to secure their vote (canon 105, 2°). The members of a council, at least ordinarily, are to give their opinion in an assembly of the council and not by individual and separate replies to the superior. It is certainly somewhat contradictory, as also inconvenient and difficult, that the superior general should ordinarily preside over a provincial chapter and yet ordinarily be present with his council to confirm the election.

3. *Is a provincial chapter necessary?* A provincial chapter always elects the delegates to the general chapter. It is almost universally true that these delegates are two in number. In some institutes the provincial chapter also decides on the proposals that are to be submitted to the chapter of affairs in the general chapter, and in a few congregations the provincial chapter may make financial and disciplinary enactments for the province, which, however, are not effective until they are confirmed by the general council. A provincial chapter brings together superiors and delegates from the entire province. It thus entails the suspension of other works by the members for the duration of the chapter and also the expenditure of a sufficient amount of money for travel. The latter consideration is of no small moment in congregations of Sisters and Brothers. It is a safe presumption that such institutes are so poor that economy becomes a basic principle of conduct.

It must be admitted that in the practice of the Holy See the provincial chapter is almost the universal means of electing the delegates to the general chapter. However, the Holy See has also approved the following method. Those of active voice assemble in each house under the presidency of their local superior. Each vocal writes on the one ballot the names of the two Sisters that she elects as delegates to the general chapter. The local superior encloses these in an

envelope with her own vote, seals the envelope in the presence of the vocals, and immediately forwards it to the provincial superior or superior general. A meeting of the provincial or general council is held after all the envelopes have been received, and at this meeting the votes are counted, examined, and recorded. The two religious with the highest number of votes are the delegates, the next two are the substitutes. It is difficult to see why this simple method is not preferable when the only business of a provincial chapter is to elect the delegates to the general chapter. The two other matters within the competence of the provincial chapter of some congregations can be taken care of in other ways. The disciplinary and financial enactments, which must be confirmed by the general council, can be procured by the exercise of the right of representation to higher superiors, especially at the time of the provincial and general visitation. Nothing also forbids an individual religious from suggesting to the provincial superior or either of the two delegates the matters that he believes should be proposed to the general chapter.

4. *Local officials.* The election of local superiors, councillors, and bursars is blessedly unknown in congregations of Sisters and Brothers. A universal statement is dangerous in such a matter and does not exclude isolated exceptions.

### III. *Reelections and Reappointments*

1. *Mother General.* The legislation of the Code on the duration of office of higher superiors is found in canon 505: "The higher superiors shall be temporary, unless the constitutions determine otherwise." Higher superiors in institutes of women are the mother general, mother provincial, and the superiors of independent monasteries. The Code does not abrogate a prescription of the constitutions in existence before the Code which ordains that the office of the mother general is to be for life. One or two congregations of Sisters have perpetual mothers general. Outside of the preceding case the Code commands that the office of mother general be temporary, but it does not determine the duration of the temporary term nor does it forbid the continued and immediate reelection of the same mother general.

These principles of the Code are very severely limited both by the directives and the practice of the Sacred Congregation of Religious in approving constitutions. It is undeniable that the Sacred Congregation is opposed to the continued immediate reelection of the same mother general. The almost universal modern practice of the Holy See is to give the mother general a term of six years but to permit an

immediate reelection only for a second term. A few pontifical congregations prescribe a term of twelve years but do not permit immediate reelection. The Sacred Congregation manifested in a letter of March 9, 1920, that it is opposed to a reelection of a mother general contrary to such limitations prescribed in constitutions of pontifical congregations and that it is also averse to granting a dispensation. All congregations of Brothers and diocesan congregations of Sisters whose constitutions prescribe the same term of office and contain the same limitations should follow this letter as a directive norm, since it manifests the mind of the Holy See. Some diocesan congregations assign a term of only three years to the mother general. This does not seem to be an efficient norm, at least in large congregations. It takes a mother general a year or more to acquire full mastery of her extensive and detailed office. The three-year term also makes elections and the distractions of elections too frequent in a congregation. A mother general who has been out of office recovers her eligibility. Some constitutions ordain that she is again eligible after two six-year terms only when she has been out of office for six years. The matter of the reelection of the mother general has been taken care of by the Holy See, and the mind of the Holy See at present is that the mother general should have a term of six years but she may be reelected immediately only for a second term.

2. *The General Councillors.* Ordinarily a congregation of Sisters has four general councillors. The first councillor elected is the mother assistant and vicar general. There is nothing in the Code of Canon Law concerning the duration of office or the repeated reelection of the same general councillors. In the practice of the Holy See their term of office is the same as that of the mother general, but in this same practice it is almost universal that they may be reelected indefinitely.

One consequence of this indefinite eligibility is that in some instances and for a long period of time the mother general and the mother assistant have merely rotated in these two offices. Undoubtedly the reason for this in many cases is that the two were the most competent religious in the congregation for these offices. It is difficult to accept this as a universal explanation of the fact. Rather frequently the impression can be gained that the capitulars did not carefully and thoroughly study the possible qualifications of other members of the congregation, and thus chose the effortless path of voting for those whose names were extrinsically prominent. To aid

such a study by the capitulars many constitutions prescribe that a list of all religious eligible as general officials is to be posted in a place accessible to the capitulars. This is done in many very large congregations.

The two in question can be the most competent religious for the office, but we do not have to fall back on conjecture or imagination to see a very talented, competent, and energetic mother general who would not fit comfortably into the subordinate position of mother assistant. We can readily find a somewhat subdued personality who would be a success as mother assistant but who would not necessarily possess the vigor and firmness of will that all superiors general must at times exercise. A prolonged period of general government by the same two religious can also deprive a congregation of the quickening influence of new ideas, a new approach, and a new enthusiasm that it may need. The difficulty in this matter could be solved by a more thoughtful, prayerful, and, perhaps, disinterested choice by the capitulars of the religious most competent for the office. A law to preclude the rotation should be resorted to only if necessary, as can happen in a congregation in which the rotation has become ingrained to the detriment of the institute. Some pontifical and diocesan congregations have enacted laws in this matter by directly forbidding that a retiring mother general be immediately elected mother assistant, and one congregation forbids even postulation in this case.

The election of a retiring mother general as one of the other three general councillors can also create a problem. It is not difficult to imagine that the presence of her predecessor on the council would prevent a mother general from initiating or proposing to her council a course of action at variance with that of her predecessor. Thus one congregation forbids a mother general to be elected general councillor before a lapse of six years.

The continued immediate reelection of the same four general councillors is justifiable and commendable when they are the religious most highly qualified for these offices. However, the repetition here also can be due rather to thoughtlessness than to a studied and prayerful choice. The study of the qualifications for any elective office should go deeper than mere externals. General competence and not mere personality is the rational basis of selection. An attractive personality is not always the sign of a competent person. A careful study will also exclude a choice based on first impressions. The price

we pay for actions based on first impressions is usually delayed, but it is often exorbitant. It is a fact of experience that many people never free their judgment of the influence of externals and first impressions. Several congregations have believed it necessary to place limitations on the repeated immediate reelection of the same four general councillors and thus include the mother assistant. These limitations take various forms: a) an immediate reelection for a second term only; b) reelection for a third term only after the lapse of six years out of office; c) at least at every ordinary general chapter two new councillors must be elected; d) a second immediate term only if they receive two-thirds of the votes, but not for a third term before the lapse of six years out of office. These limitations are practically always applied also to the secretary and bursar general. Since these two officials as such have no part in government, it is most difficult to see any reason for limiting their tenure of office.

3. *The Mother Provincial.* The law of the Code on the duration of the office of the mother provincial is the same as that given above for the mother general. As far as is commonly known there are no perpetual provincials. The ordinary practice of the Holy See assigns a three-year term to the provincial and permits reappointment or reelection for an immediate second and, in some instances, even for an immediate third term in the same province. Thus the Holy See has settled any question concerning the repeated reappointment or reelection of the mother provincial.

4. *The Provincial Councillors.* The provincial councillors are ordinarily either two or four. The Code of Canon Law does not legislate on the term of office of the provincial councillors, and the practice of the Holy See permits their indefinite reappointment or reelection. However, we have here also the possibility of the same difficulties in the mere interchange of the offices of provincial and assistant provincial, in the presence of the former provincial on the provincial council, and in the protracted tenure of office by the same councillors.

5. *Local Superiors.* Canon 505 legislates on the duration of office of minor local superiors. The adjective, "minor," is used to distinguish local superiors from the superiors of independent monasteries, who are higher superiors according to the Code, for example, the superior of a Visitandine monastery. The Code forbids a minor local superior to be designated for a term of more than three years. At the expiration of this time she may be designated, if the consti-



tutions permit, for a second, but not for an immediate third term in the same house. In brief, the Code permits a local superior only two successive three-year terms in the same house. No further limitations are added in the general practice of the Holy See in approving constitutions.

If the Sister is local superior and also holds an office such as president of a college or supervisor of a hospital, she must be taken out of the post of local superior at the end of the second term. The six-year tenure can certainly create a difficulty in such a situation. The Code applies the law of canon 505 equally to active and contemplative institutes. It is therefore reasonable to assert that the Code favors this temporary tenure primarily, if not exclusively, as regards the government of subjects in their religious life. The Code does not deny the principle that greater permanency in the direction of some external works of religious institutes is desirable. The automatic six-year change of presidents of colleges and supervisors of hospitals can cause wonderment and lessened efficiency. It will not be easy for any institute and very difficult for a great number to find many able presidents and supervisors. The law permits only two remedies. A petition may be made to the Holy See to prolong the tenure as local superior. The difficulty of this solution is the prolongation of the six-year tenure in the government of the religious life of the community, but experience seems to confirm the wisdom of the six-year tenure in this respect. The other solution is to separate the two offices and to have a superior of the community, who alone is bound by the six-year tenure, and a president or supervisor. The usual objection against this solution is that it creates a dualism of authority. The objection may really be founded on the fact that the system is something new, but we cannot hold that change is of its nature evil and that the only good is the good old way. The greater extent and complexity in modern times of some external activity of an institute may demand a departure from the former method of direction. It is certainly nothing unusual in secular life and in business for a person to be subject to two authorities. Docility on the part of subjects and a reasonable working out of the distinction of the two fields of authority by the superior and the president or supervisor can bring success to this system.

A serious reason may exist for retaining a particular local superior in office beyond the six-year tenure, for example, the completion of a building whose erection was begun under this superior. The

Holy See will grant the dispensation for a serious reason. It is not in accord with at least the spirit and purpose of the law to make the asking for dispensations a general practice in the congregation. The constitutions of a few congregations emphasize this doctrine by prescribing: "Without a real necessity the mother general shall not ask for a dispensation from a law so salutary for the religious themselves and for the whole congregation."

The limitation of the Code affects the reappointment of a local superior only in the same house. The Code permits indefinite reappointment to other houses, and constitutions approved by the Holy See rarely place any limitation on such reappointment. Subjects, however, have been known to grumble at the principle: "Once a superior, always a superior." It is also true that the volume of a grumble quite frequently exceeds that of the idea producing it. Higher superiors and their councils are obliged to secrecy, but evidently their justification for the repeated reappointment of the same religious is the dearth of others qualified for the office. This justification must frequently be admitted. However, it is not true in all cases of protracted reappointment. We can at times suspect that general and provincial councils have not been at all thorough or persevering in compiling a list of those qualified for government. Reappointment should also not be allowed to become so constant that the reappointment of every superior is expected and its absence is considered a blot on her reputation. On the other hand, religious should remove even from the field of the sub-conscious the principle that a delayed or excluded superiorship bears the same stigma as a delayed or excluded profession, that every priest must have his parish and every Sister her house, that the one source of peace of soul of mature religious life is to be or to have been a superior, and that never to have been a superior is never to have been approved. These are insidious thoughts. They can and, perhaps, do cause great loss of peace of soul. It is a very evident but in no way dishonorable fact that all religious are not qualified for government. Few of us are in danger of psychic disorders because we cannot teach Hebrew, but it is most doubtful that the chair of Hebrew exacts the price of patience, humility, charity, self-sacrifice, misunderstanding, and completely unwarranted criticism that must be paid by the one who has the first chair in chapel and refectory.

General and provincial councils should not only prayerfully and perseveringly search for those best qualified, but in this matter we

believe it is a prudent and efficient principle that they should generally incline to a new appointment rather than an immediate reappointment to another house of a religious who has completed a six-year tenure as a local superior.

A few congregations have legislated in their constitutions on the reappointment of local superiors to other houses. One form of such legislation is: "After bearing the burden and responsibility of superior for six years, it is necessary (essential, very helpful) that the Sister enjoy for at least three (six, one) years the liberty of subjects and the merit of obedience and submission." It can be doubted that a six-year interval is either necessary or expedient. An interval of from one to three years would be sufficient. A second form of the same legislation is: "A third (and fourth) immediate term may be permitted in another house, but at the expiration of three (four) consecutive and full terms of office, a Sister cannot again be appointed local superior before the lapse of at least a year (three years)." This law inclines against a third or fourth term, since it merely permits such a term. The limitation of this law of four terms with an interval thereafter of at least a year is a generally practical and prudent norm. It could well be followed by all congregations as a directive norm.

6. *Local Councillors.* The Code of Canon Law does not legislate on the tenure of office of local councillors, and the practice of the Holy See permits their indefinite reappointment. In congregations the influence of local councillors is not very great and thus a protracted tenure of office by the same religious is not apt to cause any serious difficulty. However, a change could at times be helpful to give new life to the house, to avoid the monotony of the same old things in the same old way, to soften rigor, to broaden understanding, to add stability, and even to quicken to activity a government that has confounded patience with passivity and tolerance with lack of courage.

### *Conclusion*

The moral of our story has been frequently expressed above. Careful study, sincere prayer, and absolute purity of intention will assure worthy elections and appointments. This extends to the individual religious, who can more readily transgress these norms in the election of the delegates. The legislation that has been enacted in several congregations to secure better elections and appointments manifests that at least these congregations thought there had been

a neglect of these norms. Law is a necessity and is born of an abuse. Law also can never be an adequate substitute for human knowledge and integrity of will. Some things are highly capable of arousing unworthy emotions, and one of these is elections. The best advice to any elector whether of a delegate or of the superior general is first pray, then study, examine the purity of your intention before God, and then vote.

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## Growth in Grace Through the Eucharist

Anselm Lacomara, C.P.

**T**HE life of grace may be compared to a steep hill which has a great treasure awaiting the climber when he reaches the top.

Like every such climb, progress in grace meets difficult portions which are apt to slow us down and give us a little hardship before we finally continue up. At times like this we need a helping hand and an inward drive to propel us forward.

In His divine foresight and infinite mercy, Christ has provided us with a help which enables us to take care of every difficulty and overcome every obstacle. The divine help is none other than Himself in the Holy Eucharist. He is the help and the helper. We are never alone in walking the road that leads to the heights. Christ's strength and companionship are ours whenever we need them. His company is ever at our disposal when we need a helping hand over the rough spots. Reception of the Blessed Sacrament brings divine help into our lives. Fervent reception of Holy Communion increases our spiritual vitality, for it unites us to the source of all grace.

The fruits of this union with Christ are mutual charity and peace. The Holy Eucharist enables us to keep faith with Christ, and with Christ's brothers and sisters through charity. Christ's grace flows through us as the life of the vine flows through the branches out to the tiniest leaf. That it should be thus is clear from the cir-

cumstances in which Christ instituted the Blessed Sacrament and from His prayer on the first Holy Thursday.

### *Revelation of Love*

As Christ reclined with the Apostles for His final Passover Feast, the time of prophetic fulfillment had arrived. The sacred Jewish ritual was about to be celebrated by its Author and Object. Jesus was at the head of the table. Nearby was John who would not forget this holy night as long as he lived. Exactly as the Law prescribed, the Master passed the ritual cup, partook of the lamb, consumed the bitter herbs, chanted the Psalms.

Suddenly an unexpected hush fell on the group. The Master paused, looked upon His own and silently took bread into His holy and venerable hands. His voice alone broke the reverent silence: "This is my body which is being given for you; do this in remembrance of me." In awe and profound humility the rough men received their First Holy Communion. The Master then took the cup, saying: "This is the cup of the New Covenant in my Blood, which shall be shed for you." The Apostles, each with deep emotion, partook of Christ's Precious Blood. While He was yet in them by His sacramental presence, Christ revealed the infinite riches of love stored in His Sacred Heart.

Hear His words: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled or be afraid . . . I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse that it may bear more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me and I in him, he bears much fruit, for without me you can do nothing . . . If you abide in me, and my words abide in you, ask whatever you will, and it shall be done to you . . . As the Father has loved me, I also have loved you. Abide in my love . . . This is my commandment, that you love one another as I have loved you . . . These things I command you, that you may love one another."

Thus did Christ reveal Himself as our friend and our food, the help and the helper in the life of grace. He has willed to remain with us all days so that we are never alone, so that we never have to

face life and its burdens by ourselves. He is with us always to bear us up and to give us strength.

### *The Bread of Life*

St. Augustine, in one of his sermons on the Passion, put these words in Christ's mouth: "I am the food of the strong. Have faith and eat me. But thou wilt not change me into thyself; it is thou who wilt be changed into me." And St. Thomas develops the same thought in his commentary on Lombard: "The matter of the Eucharist is a food; the proper effect, then, must be analogous to that of food. He who assimilates corporal food transforms it into himself; this change repairs the losses of the organism and gives it the necessary increase. But the Eucharistic food, instead of being transformed into the one who takes it, transforms him into itself. It follows that the proper effect of the Sacrament is to transform us so much into Christ that we may say, 'I live, now, not I, but Christ liveth in me.'"

Christ is truly the food of the soul in the Blessed Sacrament. Holy Communion is the "Sacred Banquet in which Christ is received." The source of all life and grace comes to share that same life and grace. In His sermon promising the bread of heaven, Christ said: "I am the bread of life. He that comes to me shall not hunger . . . I am the living bread which came down from heaven, . . . the bread which I shall give is my flesh for the life of the world . . . Unless you eat of the flesh of the son of man and drink his blood, you shall not have life in you . . . My flesh is real food, and my blood is real drink. He who eats my flesh and drinks my blood, abides in me and I in him."

It is evident that Our Blessed Lord never intended that the Holy Eucharist to be a reward for goodness of life. It is a food without which we cannot live any kind of a spiritual life. Christ certainly indicated His mind on the matter when He stated with so much force: "Unless you eat of the flesh of the son of man and drink his blood you shall not have life in you." Taken simply as spoken, this can mean only one thing: just as physical life cannot continue without physical food, so also our spiritual life is unable to continue without the spiritual food of Christ's Sacred Body and Blood.

Christ wants us to receive Him frequently and fervently that the life of grace within us may flourish and come to full flower. He has left Himself as the food of our souls that we may abide in Him, and He in us, and all in the Father. Christ comes to us with His divin-

ity, His merits, and His infinite riches that He may become for the soul its light and its way, its wisdom and its truth, its justice and its strength. In short, He, who is life itself, comes to fill the soul with divine life that we may see things as He sees them and do things as He wants them done.

### *Union with One Another in Christ*

The effect of sacramental union will make itself felt not only in the life of the individual religious but in the life of the whole religious family. Christ said: "Love one another as I have loved you." When He gave that command, He and His own were united in a bond of love as they had never been united before. They had come together to worship the same God according to the same ritual. They had partaken of the same food, broken the same bread. Above all, they were united to Christ and to one another in Him because all had shared in Christ's Body and Blood. The supernatural vitality of the Eucharist made their souls throb with God's own life shared through divine grace. He in them and they in Him and all in the Father—a unity ineffable.

This unity among the Apostles and the Master accomplished in the reception of Communion is a sign of the wondrous unity which exists in Christ's Mystical Body. St. Paul (I. Cor., 10:17) wrote: "We, being one, all partake of the same bread." Christ is still in the place of honor. The Pope and bishops are in their allotted place; priests, religious, and laity in theirs. All receive the same Lord; all are nourished by the same divine food. The life of Christ flows in a constant stream to all His members. He is still the vine, we the branches. The words of the Last Discourse still hold true: "the glory that Thou hast given Me, I have given to them that they may be one; I in them and Thou in Me; that they may be perfected in unity."

Solidarity in Christ! This idea so permeated the early Christians that their charity became their mark of identification. "Behold these Christians: how they love one another." They loved one another in Christ. They shared the same bread of life in conscious imitation of the scene which took place in the Cenacle. Their breaking of bread was a liturgical and ritualistic banquet at which each received Communion. They were acutely conscious that the Master had promised peace and love to all who did in like manner. The secret of the intense love, that led them to sell what they had and give to the poor, was their mutual love for Christ, their mutual



life and sanctification in Him. Their reception of Communion was the strong bond which held them to one another in charity. Our first brethren knew that Communion was a vivid continuation of the Last Supper.

Holy Communion is also our way of being united with Christ as the Apostles and early Christians were. We partake of the same chalice, break the same bread. This cannot fail to produce the effect desired by Our Lord, our growth in grace and charity. When Jesus comes to us in Holy Communion, let us allow Him to work in us so that we may be truly one with Him. If we are one with Him, we will surely be one with our fellow religious, for our hearts will be attuned to His words: "Love one another as I have loved you." If we are one with Him, His influence will make itself felt in our daily lives. The curt word will die in its utterance. The sharp reply will be softened on our lips. Our judgments will be kind. We will listen to and respect the opinions of others. Our outlook will be that of Christ, who "loving His own, loved them to the end."

Christ wants to work wonders in our souls. He loves us more than words can say. His Body and Blood are given to us daily. He desires us to join Him in this Sacred Banquet that His spirit and His peace may fill our souls. If we receive Him in the same spirit of fervent generosity with which He comes to us, His priestly prayer, "Holy Father, keep in thy name those whom thou hast given me, that they may be one, even as we are," will have its glorious fulfillment in our souls.

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### HERESY OF RACE

One can scarcely mention any of the various ways in which Negroes are unjustly treated when he is confronted with the old objections: the-value-of-property-goes-down-when-the-Negro-moves-in; the-parish-runs-down-if-Negroes-are-not-kept-out; would-you-want-your-sister-to-marry-a-Negro?; the-black-baby-in-the-seventh-generation; white-students-would-leave-the-school-if-Negroes-were-accepted; hospitals-would-go-bankrupt-if-Negro-patients-were-admitted; white-patrons-would-boycott-the-hotels-if-Negroes-were-served; and so forth.

"All these *woulds* and *ifs*," writes Sister Mary Ellen O'Hanlon, O.P., in *The Heresy of Race*, "and many more, so repeatedly rolled off loose tongues, are false conjectures for which no real or honest experiences have ever given any proof."

*The Heresy of Race*, which deals with these old objections and other points regarding the true Christian attitude towards race relations, can be obtained from: Rosary College Book Store, Rosary College, River Forest, Illinois. Single copies, 50 cents. Reduced rates for quantity orders.

## Instruction on *Sponsa Christi*

[EDITORS' NOTE: We present here the Instruction of the Sacred Congregation of Religious on the practical application of the Apostolic Constitution, *Sponsa Christi*. This document was given at Rome under date of November 23, 1950, and published in *Acta Apostolicae Sedis*, under date of January 10, 1951, pp. 37-44.]

I. Among the remarkable documents by which our Holy Father, Pius XII, by Divine Providence, Pope, has willed to adorn and crown the Holy Year as with so many precious jewels, assuredly not the least is the Apostolic Constitution, *Sponsa Christi*, which deals with the renewal and advancement within God's Church of the holy and venerable institution of nuns. This Sacred Congregation, which as its appointed task, promptly and faithfully assists the Holy Father in all things pertaining to the state of perfection, has reverently and joyfully received from him the commission of putting into execution this Constitution, truly remarkable from so many points of view, and of making its application assured and easy.

II. To fulfill this honorable duty, the Sacred Congregation has assembled in this Instruction some practical norms for those points which offer greater difficulty.

III. Now, the points in the Apostolic Constitution which offer difficulty and hence require special clarification are: (1) those which refer to the major or minor cloister of nuns; (2) those which deal with the establishment of federations and the limitation of autonomy; (3) finally those which have to do with obtaining and coordinating productive labor for the monasteries.

### I. MAJOR AND MINOR CLOISTER FOR NUNS

IV. The Apostolic Constitution, *Sponsa Christi* (art. IV), prescribes a special cloister for monasteries of all nuns which differs from the episcopal cloister of congregations (c. 604), and which, according to the general norm of the law, is papal, as is the cloister of orders of men (c. 597, § 1). In fact, regarding a number of prescriptions dealing with both the entrance of externs into the limits of the cloister and the going out of the nuns from the same, the regulations are stricter than those which control the papal cloister of men.

V. Hereafter there will be two types of papal cloister for nuns: the one *major*, which is reserved for monasteries in which solemn vows are taken and a purely contemplative life is led, even though the number of the nuns may have decreased; the other *minor*, which

as a rule, is applied to monasteries in which a life is led which is not exclusively contemplative, or the nuns take simple vows only.

#### A. Major Papal Cloister

VI. Major papal cloister is that which is described in the Code (cc. 600, 602) and accurately defined by the Sacred Congregation in its Instruction, *Nuper edito*, approved by the late Pope Pius XI on February 6, 1924. This cloister is fully confirmed in the Constitution, *Sponsa Christi*, safeguarding the following declarations which the Constitution empowers the Sacred Congregation to make (art. IV, § 2, 1°) so that its observance may be prudently adapted to the needs of the times and to local circumstances.

VII. Nuns bound by major papal cloister, after their profession, by reason of the profession itself and by the prescription of ecclesiastical law, contract a grave obligation:

1° of remaining always within the precincts of the monastery which have been put within the definite limits of the cloister, so that they may not leave the cloister even for a moment under any pretext or condition without a special indult of the Holy See, except in those cases only which are provided for in the canons and instructions of the Holy See, or which are envisioned in the constitutions or statutes approved by the Holy See itself.

2° of not admitting to the parts of the monastery subject to the law of cloister any person whatsoever no matter of what class, condition, sex, or age, even for a moment, without a special indult of the Holy See. Certain exceptions, however, of persons and cases are expressly made in the canons and in instructions of the Holy See, as well as in the constitutions or statutes approved by it.

VIII. 1° Indults and dispensations to leave the major cloister after profession (VII, 1°) or to enter it or to admit others (VII, 2°) are reserved exclusively to the Holy See, and can be granted by it alone or in its name and by its delegation.

2° Reasons for obtaining dispensations should be proportionately grave, due consideration being given to the circumstances of cases, times, and places, keeping in mind the practice and style of the Roman Curia.

IX. 1° The faculty to dispense may be given *ab homine*, either for a definite period of time for all cases occurring during it, or for a certain number of cases. There is nothing, however, to hinder the granting of certain permissions habitually in particular law having

legitimate approval, for instance, in the constitutions, in the statutes of federations, and in similar documents.

2° Whether granted *ab homine* or by general or particular law, indults and dispensations must determine, according to the instructions of the Holy See and the practice and style of the Roman Curia, the conditions and precautions to which the dispensation is subject.

X. The penalties against those who violate the laws of cloister remain as stated in the Code (c. 2342, nn. 1, 3).

#### B. Minor Papal Cloister

##### XI. Minor papal cloister:

1° retains intact the fundamental rules of the cloister of nuns, inasmuch as it differs greatly from the cloister of congregations (c. 604) as well as from that of orders of men (cc. 598-599);

2° must safeguard and facilitate for all the observance and care of solemn chastity;

3° it must protect and efficaciously foster the contemplative life of the monastery;

4° The employments which the Church has designedly entrusted to these monasteries must be so harmonized with the contemplative life within the confines of the minor papal enclosure that the latter may by all means be preserved while these works are properly and advantageously performed.

5° In monasteries which engage in approved works, the prescription of canon 599, § 1 for the cloister of orders of men, which is likewise applied by canon 604, § 2 to the cloister of congregations, is to be strictly and faithfully observed, in such a way that a clear and complete separation be ever maintained between buildings or sections thereof set apart for the living quarters of the nuns and for the exercises of the monastic life, and those parts made over to necessary works.

##### XII: Minor papal cloister includes:

1° a grave prohibition against admitting into the parts of the house set aside for the community of nuns and subject to the law of cloister (c. 597) any persons whatsoever who are not members of the community, regardless of class, condition, sex, or age, according to canon 600;

2° another grave prohibition forbidding the nuns after profession to leave the precincts of the monastery, in the same way as nuns subject to major cloister (n. VII-IX).

XIII. 1° The passage of the nuns from the parts reserved to the

community to the other places within the precincts of the monastery destined for the works of the apostolate is allowed for this purpose alone, with the permission of the superior, and under proper safeguards, to those who, according to the norms of the constitutions and the prescriptions of the Holy See, are destined for the exercise of the apostolate in any way.

2° If by reason of the apostolate, dispensations from the prescriptions of n. XII, 2° become necessary, they may be given only to nuns and other religious who are lawfully assigned to the employments, under grave obligation in conscience for superioresses, for ordinaries, and for superiors regular, to whom the custody of the cloister is entrusted (c. 603).

XIV. Admittance of externs to the parts of the monastery devoted to employments of whatever kind is governed by these norms:

1° Habitual admittance is allowed to pupils, boys or girls, or to other persons in whose favor ministries are performed, and to such women only with whom necessary contact is demanded by reason and on the occasion of such ministries.

2° The local ordinary should, by a general or habitual declaration, define as such those exceptions which must be made of necessity, for instance, those ordinarily required by the civil law for the purpose of inspections, examinations, or for other reasons.

3° Other exceptions, should such at times seem truly necessary in individual cases, are reserved to the express grant of the ordinary, who is in conscience bound to impose prudent precautions.

XV. 1° Nuns who unlawfully leave the precincts of the monastery *ipso facto* incur excommunication reserved simply to the Holy See according to canon 2342, 3°, or, by express grant reserved to the local ordinary.

2° Nuns who illicitly leave the parts of the monastery reserved to the community and go to other places within the precincts of the monastery, are to be punished by the superior or by the local ordinary, according to the gravity of their fault.

3° Those who illicitly enter the parts of the monastery reserved to the community and those who bring them in or allow them to enter, incur excommunication reserved simply to the Holy See.

4° Those who illegitimately enter the parts of the monastery not reserved to the community, as well as those who bring them in or permit them to enter, are to be severely punished according to the gravity of their fault by the ordinary of the place in which the monastery is located.

XVI. Dispensations from minor papal cloister, except those admitted by law, are, as a rule, reserved to the Holy See.

Faculties more or less broad, as circumstances seem to require, can be granted to ordinaries either *ab homine* or in the constitutions and statutes.

## II. FEDERATIONS OF MONASTERIES OF NUNS

XVII. Federations of monasteries of nuns, according to the norm of the Constitution, *Sponsa Christi* (art. VII, § 2, 2°), are earnestly recommended, both to avoid the harmful effects which both more grievously and more readily befall entirely independent monasteries, and which by union can to a great extent be avoided more effectively, as well as to foster both their spiritual and temporal interests.

Although, as a rule, federations of monasteries are not imposed (art. VIII, § 2, 2°), nevertheless, the reasons which would recommend them in general, could, in particular cases be so strong that, everything considered, they would be deemed necessary by the Sacred Congregation.

XVIII. Federations of monasteries are not to be impeded by the fact that the individual monasteries which intend to form them are subject to superiors regular. Provision will have to be made for this common subjection in the *Statutes of the Federation*.

XIX. When, because of the intention of the founder or for any other reason that may occur, there already exists some kind of beginning of a union or federation of monasteries of the same order or institute, anything already done or outlined must be taken into account in the development of the federation itself.

XX. A federation of monasteries in no way directly affects the relation, already in existence according to the common or to the particular law, of the individual monasteries to the local ordinaries or to the superiors regular. Hence, unless an express and lawful derogation is made to this rule, the powers of ordinaries and superiors is neither increased nor diminished nor changed in any way.

XXI. The statutes of a federation may grant certain rights over the federation to ordinaries and to superiors which as a rule do not belong to them, leaving intact generally the right over each individual monastery as such.

XXII. The general and principal purposes and advantages of unions and federations are the following:

1° the legally recognized faculty and the canonically sanctioned duty of a mutual fraternal assistance, both in the conservation, de-

fense, and increase of regular observance, and of domestic economy, as well as in all other things;

2° the establishment of novitiates common to all or to a group of monasteries for cases in which, either because of a lack of personnel necessary for the directive offices, or because of other circumstances moral, economic, local, and the like, a solid and practical spiritual, disciplinary, technical, and cultural training cannot be given in the individual monasteries;

3° the faculty and the moral obligation, defined by certain norms and accepted by federated monasteries, of asking for and of mutually interchanging nuns who may be necessary for government and training;

4° the possibility of and freedom for a mutual temporary exchange or ceding of subjects, and also of a permanent assignment, because of health or other moral or material need.

XXIII. The characteristic notes of federations which are to be considered essential when taken together are enumerated as follows:

1° *From the source* from which they spring and *from the authority* from which as such they depend and which governs them directly, federations of nuns are of *pontifical right* according to the Code (c. 488, 3°). Hence not only their establishment, but also the approval of their statutes, and the enrollment of monasteries in, or their separation from, a federation, belongs to the Holy See exclusively.

Provided all the rights over individual monasteries granted by the Code to ordinaries are safeguarded, federations are subject to the Holy See in all those matters in which pontifical institutes of women are directly subject to it, unless a lawful exception has been expressly provided for. The Holy See may commit certain items of its prerogatives, either habitually or in single instances, to its immediate assistants or delegates for federations.

2° *By reason of territory or of extension*, federations of monasteries are to be established preferably along regional lines, for easier government, unless the small number of monasteries or other just or proportionate causes demand otherwise.

3° *By reason of the moral persons* which constitute them, inasmuch as they are collegiate persons (c. 100, § 2), federations are composed of monasteries of the same order and of the same internal observance, though they need not necessarily depend on the same local ordinary or superior regular, nor have the same kind of vows or form of cloister.



4° Confederations of regional federations can be allowed if need, or great advantage, or the traditions of the order recommend them.

5° From the standpoint of the independence of the monasteries, the bond which holds the federated monasteries together should be such that it does not interfere with their autonomy, at least in essentials (c. 488, 2°, 8°). Although derogations from autonomy are not to be presumed, they can be granted with the previous consent of each monastery, provided that grave reasons seem to recommend or demand them.

XXIV. All federations of monasteries of nuns must have their own statutes subject to the approval of the Holy See before they can be established. The statutes must accurately determine the following:

1° the aims which each federation proposes to itself;

2° the manner in which the government of the federation is to be regulated, either with regard to constitutive elements, as for example, president, visitators, council, and the like; or as to the manner of appointment to these offices; or, finally, the power of this government and the manner of conducting it;

3° the means which the federation should use that it may be able to carry out its aims pleasantly and vigorously;

4° the conditions and means to be used in putting into execution the prescriptions regarding the mutual interchange of persons laid down in art. VII, § 3, 2° of the Constitution, *Sponsa Christi*:

5° the juridical standing of nuns transferred to another monastery, whether in the monastery from which the transfer takes place, or in that to which it is made;

6° The economic help to be given by each monastery for the common enterprises of the entire federation;

7° The administration of the common novitiate or of other works common to the federation, if there be such.

XXV. 1° In order that the Holy See may be able to exercise a direct and efficacious vigilance and authority over federations, each federation can be given a religious assistant, as need or usefulness may suggest.

2° The religious assistant will be appointed by the Sacred Congregation according to the statutes, after all interested parties have been heard.

3° In each case his duties will be accurately defined in the decree of appointment. The principal ones are as follows: to take care that the genuine spirit of a profoundly contemplative life as well as the

## INSTRUCTION

spirit proper to the order and institute be securely preserved and increased; likewise, to see that a prudent and exact government be established and preserved in the federation; to have regard for the solid religious training of the novices and of the religious themselves; to help the council in temporal matters of greater moment.

4° The Holy See will delegate or commit to the assistant such powers as may seem opportune in individual cases.

### III. MONASTIC LABOR

XXVI. 1° Since, by the disposition of Divine Providence, the temporal necessities of life are at times so pressing that nuns seem morally compelled to seek and accept labors beyond their accustomed ones, and even perhaps to extend the time given to labor, all should as true religious submit themselves promptly and humbly to the dispositions of Divine Providence, as the Christian faithful do in like circumstances.

2° They should do this, however, not anxiously or capriciously or arbitrarily, but prudently as far as may seem truly necessary or suitable, seeking with simple hearts a balance between their understanding of fidelity to the letter and to tradition, and a filial subjection to the permissive and positive dispositions of Divine Providence.

3° Keeping these directives in mind, let them submit to ecclesiastical or to religious superiors, as the case may require, whatever arrangements seem advisable.

XXVII. Ecclesiastical and religious superiors must:

1° by all means seek and obtain profitable labor for the nuns who need it, and, should the case require it, also employ committees of pious men or women, and, with due caution and prudence, even secular agencies established for such purposes;

2° maintain a careful supervision of the quality and orderly arrangement of the work, and require a just price for it;

3° to superintend diligently the coordination of the activities and the labor of individual monasteries so that they may help, supply, and complement one another, and see to it that every vestige of competition is entirely avoided.

#### PLEASE NOTE CAREFULLY

The subscription price of **REVIEW FOR RELIGIOUS** is now: \$3.00 per year for Domestic and Canadian subscriptions; \$3.35 per year for all foreign subscriptions. For further details please see inside back cover.

# Questions and Answers

—19—

In the March issue of the *Review* Sister Digna wrote about mental and other tests for candidates aspiring to the religious life. Would you kindly give the name and address of the publishers of these tests?

Sister Digna prepared the detailed description of the following tests which she suggests as helps to carry out the program outlined in her article. Since we received these lists some time ago, a number of the prices may have been changed.

1. *American Council on Education Psychological Examination for High School Students*. This is a time-limit test. Time: 54 minutes. Norms: Comprehensive norms for each annual edition are published in series V of the American Council on Education Studies for April of the school year in which the test is current. Authors: Louis L. Thurstone and Thelma Gwinn Thurstone, University of Chicago. Publishers: The American Council on Education, 744 Jackson Place, Washington, D.C.; distributed by Science Research Associates, 1700 Prairie Avenue, Chicago, Illinois. Cost: \$.07 per test, including test booklet and answer sheet. Additional answer sheets, \$.02 each. Manual, scoring keys, and norms, \$.25.

2. *The Otis Self-Administering Tests of Mental Ability*. These are time-limit tests, consisting of a Higher Examination designed for grades 9-12 and for college students; and an Intermediate Examination designed for grades 4-9. Norms: Age and grade norms furnished in the manual, as well as charts for translating raw score to percentile rank, or to Binet Mental Age and I.Q. Author: A. S. Otis. Publisher: World Book Company, Yonkers-on-Hudson, New York. Cost: \$1.25 per package of 25 tests, including manual, scoring key, and norms; specimen set, \$0.35. Four alternate forms of each test are available.

3. *Wechsler-Bellevue Intelligence Scale* by David Wechsler. An individual examination including eleven tests for use at all ages from adolescence (age 10) up to 70 years. Five tests are verbal: Similarities, Comprehension, Information, Arithmetic, and Memory for Numbers. Five are nonverbal performance tests: Object Assembly (profile, Manikin, and Hand in Form I; face, horse, and auto in Form II), Block Design, Picture Completion, Picture Arrangement, and Digit-Symbol Substitution. An alternate test of Vocabulary is

provided. A feature of the test is that the IQ can be obtained from as few as eight tests without serious loss in reliability. Scores on each test are converted into standard scores. The total of these scores is converted into IQ equivalents by means of a table which takes into account the age of adults. The materials appeal to testees at all ages and levels of ability and are well-suited for classification of both normal and abnormal individuals. Text, "The Measurement of Adult Intelligence," \$2.60. Form I. Test Materials, including 25 Record Blanks, \$14.00. The text contains the administrative manual for Form I, and must be ordered separately. Form II. Test Materials, including 25 Record Blanks and the manual required for administering this form, \$15.50. Manual alone, \$2.00. Specify Form I or Form II. Record Blanks, sold only in packages of 25 and 100 copies. Packages of 25—\$1.25 each.

#### *Personality Tests*

4. *The Adjustment Inventory* by Hugh M. Bell. A diagnostic tool to aid the counselor and guidance worker in discovering the sources of personal and social maladjustment in students and adults. The separation of adjustment into four types (home, health, social, and emotional) aids in the location of specific adjustment difficulties. Scoring requires about three minutes. Tentative norms are given for high school students, college students, and adults of both sexes. Adult form also has scoring for occupational adjustment. Untimed. Forms: Student and Adult. Specify form desired. Sold only in packages of 25, \$1.85, and packages of 100, \$5.75. Manual and keys included. Specimen Set, including both forms, 35 cents.

Regular IBM answer sheets—for use with regular booklet of questions. Same answer sheet used for both Student and Adult forms. Sold only in packages of 50, \$1.10, and packages of 500, \$7.75. Stencils for both hand- and machine-scoring; Student form, \$1.10 per set, Adult form, \$1.30 per set—specify form desired. Nontimed. Author: H. M. Bell, Chico, California, State College. Publisher: Stanford University Press, Stanford University, California. Cost: \$1.85 per 25; \$1.75 per 100 machine-scorable answer sheets; specimen set, \$0.15.

5. *The Minnesota Multiphasic Personality Inventory* by Starke R. Hathaway and J. Charnley McKinley. A diagnostic test constructed entirely on the basis of clinical criteria. At present the authors have made available nine scales: Hypochondriasis, Depression, Hysteria, Psychopathic Deviate, Masculinity and Femininity, Paranoia,

Psychasthenia, Schizophrenia, and Hypomania. Four other scores are ascertained: the Question score, the Lie score, the Validity score, and the K score (a suppressor variable refining the discrimination of five of the clinical variables). Untimed.

#### *Individual Form*

Forms: Individual and Group. Specify form desired. Individual Form ("The Card Set"). Box of 550 item cards with three sorting cards marked True, False, or Cannot Say. Sturdy wooden box. \$12.50. *Manual*, containing description (including complete list of questions), theory, administration, and norms, with supplement explaining how to use the K score. \$1.00, when ordered separately. 75 cents each when ordered in lots of 10 or more for class use. *Keys*. Eleven transparent guides made of map cloth, one for each of the nine scales, one for the F or Validity score, and one for the K score. \$7.50 including manual. Recording Sheet for recording the subject's sorting and the profile of his scores. One sheet needed for each case. Sold only in packages of 50. 1-9 packages—\$2.50 each.

#### *Group Form*

Group Form ("The Booklet Form"). The Group Form has been prepared for use with IBM answer sheets, thus permitting either hand-scoring or machine-scoring. The authors recommend that the Group Form be used only with persons who are still in school or who have had recent contact with test materials in group form. For clinical cases or small groups, the Individual Form is considered desirable. Booklets for Group Form are printed on heavy stock and will stand repeated use. 1-24 booklets, 25 cents each; packages of 25, \$5.50 each. *Manual*. This is the same as for the Individual Form but has a supplement. \$1.00 when ordered separately. 75 cents each when ordered in lots of 10 or more for class use. *Keys*. Envelope contains manual, supplementary manual, and 16 hand-scoring stencils, \$4.00. Similar envelope with machine-scoring stencils, \$4.00. Specify which is desired. *Answer Sheets*. IBM answer sheets which can be either machine- or hand-scored. One copy needed for each testee. For each answer sheet ordered, one Profile and Case Summary form is included. Answer sheets are sold only in packages of 50, \$3.00 each, and packages of 500, \$23.00 each. Extra Profile and Case Summary forms, for duplicate reports, \$1.60 per package of 50.

6. *Minnesota Personality Scale* by John G. Darley and Walter J. blanks, \$.50 per 25; scoring keys, \$1.10 for one key, \$.80 for 2 to

## QUESTIONS AND ANSWERS

McNamara. Five aspects of personality are measured: Morale, Social Adjustment, Family Relations, Emotionality, Economic Conservatism. These are based on a factor analysis of several personality tests. Each item is scored for only one scale and each scale is highly reliable. Norms are based on almost 2000 university students. The questions are in reusable booklets. The answers are marked on IBM answer sheets which can be either hand- or machine-scored. Grades 11 through college. Time, no limit, about 45 min. Forms: Men and Women. Order booklets, answer sheets and scoring stencils separately. Specify form (Men's or Women's) and quantity of each. Booklets. Sold in packages of 25. 1-9 packages—\$2.50 each. 10 or more packages—\$2.25 each. Answer sheets. Sold only in packages of 50, \$1.80 each, and packages of 500, \$15.00 each. Same sheet is used for either Men or Women. Manual and hand-scoring stencils must be ordered separately, 50 cents. Specify form desired. Manual and IBM machine-scoring stencils, \$1.25 a set. Specify form desired. Specimen Set, either form, 60 cents. Specify form desired. Men's or Women's.

7. *The Personality Inventory* by Robert G. Bernreuter. Stanford University Press, Stanford, California. Designed to measure six aspects of personality at one administration: Neurotic Tendency, Self-sufficiency, Introversion-Extroversion, Dominance-Submission, Sociability, Confidence. Norms for both men and women have been established for high school, college, and adult ages. Untimed. Sold only in packages of 25, \$1.85, and packages of 100, \$5.75, with manual, norms and set of keys. Individual Report Sheets, sold only in packages of 25, 35 cents. Specimen Set, 35 cents. IBM answer sheets available. Sold only in packages of 50, \$1.10 each, and packages of 500, \$7.75 each. Machine-scoring keys, \$2.60 per set; cannot be used for hand-scoring.

8. *Strong Vocational Interest Blank* (for Men and Women) Author: E. K. Strong, Jr. Publisher: Stanford University Press, Stanford University, California. Cost: Tests, \$2.10 per 25; report 9 keys, \$.72 each for 10 or more keys; machine-scorable answer sheets, \$2.72 per 100. The Psychological Corporation, 522 Fifth Avenue, New York, N. Y.

9. *Kuder Preference Record*. Form A and Form BB. Publisher: Science Research Associates, 1700 Prairie Avenue, Chicago. Cost: Form BB-test booklets which can be used many times, \$.48 each; answer pads, \$.08 each; profile sheets, \$.02 each.

## Book Reviews

**RELIGIOUS LIFE AND SPIRIT.** By Rev. Ignaz Watterot, O.M.I. Translated by Rev. A. Simon, O.M.I. Pp. viii + 408. B. Herder Book Co., St. Louis, Mo. \$6.00.

Community exhortations and conferences are an important means to spiritual perfection. Just as by the will of Christ the true Faith was to be preached and propagated mainly by the living word, so also Christian perfection. Christ Himself set the example in the Sermon on the Mount; the apostles and first bishops taught the more perfect way by word of mouth; virgins, ascetics, and religious from the earliest days were instructed and encouraged to ever greater perfection by exhortations; witness, for example, the monks of the desert. Spiritual conferences soon became traditional in the Church; they went down the centuries, from Cassian to Bernard, to Teresa, to Francis de Sales, to Faber, Marmion, and Leen. Today canon law prescribes them as a regular spiritual exercise for religious and seminarians (cf. canons 509 and 1367), and the rules of almost all religious communities make provision for them. Hence, they are not something boring, to be minimized and neglected, but rather a spiritual element, to be valued and put to good use.

Their purpose: to enlighten the mind by instruction and to supply motives and warmth to the will, leading to virtuous action. For this spiritual energizing the living word is far more effective than the printed page. Of course, the person giving the exhortation should possess certain qualities: he must be a man of prayer, self-abnegation, virtuous life, and prudence: he must have the requisite knowledge derived from study, prayer and experience; he must make careful preparation and adapt his conference skillfully to his audience. Oratory and rhetoric are of secondary importance; simplicity and sincerity are more efficacious for this work. The listener, too, must come to the conference prepared; he must have a good intention, a desire to profit spiritually from what he hears; he must not be critical, but humble and receptive, diligently making practical applications, not to his neighbor, or to the speaker, but to himself. Such in brief is the doctrine of the spiritual masters on the exhortation with which religious are so familiar.

Judged in the light of the above doctrine the present collection of conferences for religious stands up quite well, though it is by no



means perfect. The author, Father Ignaz Watterot, O.M.I., was competent to give these conferences to nuns, having been for many years a successful superior and counsellor of religious. He knows the religious life, both theoretically and practically; he has put his message in a concrete way, well-suited to his hearers. Hence, it is not surprising to learn that the book has been often reprinted in the original and can be found in almost every German convent. It merits the enthusiastic reception given it by the reviewers when it first appeared.

There are forty conferences on forty different topics, averaging ten to twelve pages in length, each one neatly and logically divided by means of sub-headings. The subject-matter covers the excellence and dignity of the religious state, the duties, difficulties, and means to perfection in the religious state, its weakness and defects, its joys and consolations. Almost every important point of the ordinary life of religious receives due consideration. However, there is a surprising and inexplicable omission, daily Holy Mass.

The conferences are doctrinal and psychological. Holy Scripture, both Old and New Testament, is cited profusely. Canon law and selected instructions of the Holy See are utilized. The principal ascetical sources are the works of Augustine, Chrysostom, Bernard, Bonaventure, Thomas Aquinas, Teresa of Avila, Ignatius Loyola, Alphonsus Liguori, and above all those of St. Francis de Sales and St. Jeanne de Chantal. Among the more recent writers we find Alban Stolz, Albert Weiss, and Clara Fey, foundress of the Sisters of the Poor Child Jesus, whose cause for canonization has been introduced. The author is also well acquainted with feminine psychology, and his conferences abound with practical, even homely, examples and illustrations.

The chief drawbacks of this American edition are two. First, the book has not been brought up to date. It was first published some forty years ago. Pertinent official documents of the Holy See during the last quarter century, and there have been many, have not thrown their light on these conferences. Nor have they benefited by the recent development of spiritual theology. Hence we miss conferences on certain peculiar difficulties of our present day, such as private revelations, and the relation of prayer to action, and on such fecund topics as the liturgy and the doctrine of the Mystical Body of Christ. The second drawback is the lack of adaptation to the American scene. Some of the advice and illustrations, proper in

their place, will not appeal to American religious. A minor flaw is the occasional failure of the translator, Father A. Simon, O.M.I., to find the exact American idiom, although it must be said that on the whole he has done a good job of translating and has thoughtfully supplied an index. There are also a few slightly exaggerated statements, similar to the one he quotes from Clement Maria Hofbauer, that lovable Redemptorist saint, "I would rather hear the confessions of half the Austrian army than the confessions of ten lukewarm religious."

In general we can honestly say that the conferences follow in the solid, substantial ascetical tradition of the religious life. They can be used for spiritual reading; they can also be a source-book for priests, religious superiors, and others, whose duty it is to give these regular exhortations to religious. Despite their slight imperfections, they should contribute much to stir up the lukewarm to devotedness and the fervent to still greater generosity in the service of God.

—AUGUSTINE KLAAS, S.J.

**LIVING THE MASS: The Ordinary of the Mass and the Ordinary of Life.**

By Francois Desplanques. Pp. 180. The Newman Press, Westminster, Md. \$2.75.

Christian mysteries are such that an ever fuller understanding of them is possible, without exhausting their meaning or allure. In 1940 a well-known Parisian Jesuit threw such rich light on the collective collaboration of all in the Eucharistic Sacrifice, that his luminous pages soon sold over a hundred thousand copies, *La Messe De Ceux Qui Ne Sont Pas Prêtres, Meditations*.

The translation here offered by Newman is the work of a convalescent Sister of Charity, determined to share with others the pearl she had found in the French. The foreword of eleven pages is by Father Raymond, the Trappist, of which this is a sample citation: "There's nothing wrong with any of the roads we are on provided we are knocked from our horse and blinded outside Damascus, have our eyes opened at Emmaus, and allow a Samaritan to pick us up half dead by the Jericho roadside: Father Desplanques' book does all three things" (vii).

No work on the Mass is calculated to offer so much in such short compass as *Living the Mass*.—GERALD ELLARD, S.J.

**JESUS CHRIST: His Life, His Teaching, and His Work.** By Ferdinand Prat, S.J. Translated from the sixteenth French edition by John H.

Heenan, S.J. Pp. Vol. I, xii + 558; Vol. II, xiv + 560. Bruce Publishing Co., Milwaukee, 1950. \$12.00.

Since the "Good News" of Jesus Christ was first written down by the Evangelists, thousands of lives of Christ have appeared. Among them Prat's two volume work was singled out as "The best life of Christ in existence" by the eminent Scripture scholar, Père Lagrange, O.P. Lasting gratitude is due the Bruce Publishing Company for giving us this book, ably translated by John J. Heenan, S.J., in an edition that matches the excellence of the contents.

Book reviews have rightly bestowed very high praise on this book. Perhaps, some claims were exaggerated. Prat's work by no means replaces all lives of Christ nor does it possess the particular merits as inspirational value, sustaining power, easy readability, of some of the other lives. Its own excellence is its competent guidance to the Gospels. The reader is given the assurance for the Gospels as he was for St. Paul's Epistles by Prat's *The Theology of St. Paul*, "Oh, this is what it means."

Besides the sureness of treatment Prat occasionally reveals brilliant insights into the text of Scripture and often a deft expression. A good instance of the former is his comment on the prodigal's brother who never left his father's house (II, p. 125). In his chapter on the external appearance of Christ he has the following. "St. Augustine has the honor of having suggested the argument most to the point: what proves the beauty of Jesus is the fact that no one was ever more beloved than he.

"His power of attraction was extraordinary. One day when he crossed the lake to hold intimate conversation with his Apostles, more than five thousand people arrived ahead of him on the opposite bank, and listened to him until evening, forgetting their hunger and fatigue. When night came, the enthusiastic crowd wished to proclaim him king, and he escaped their importunity only by flight. We know too that all the false Messiaes whose names or memory have been preserved owe their prestige in great measure to their fine presence and physical gifts.

"Here are some significant facts. While he was speaking at Capharnaum, a woman of the people cried out, "Blessed is the womb that bore thee, and the breasts that suckled thee." It was not his discourse that called forth this cry of admiration from her: she had hardly heard it and could not have understood much of it. No mother could fail to know what she meant.

"All the little children ran to Jesus for his blessing. In vain did the Apostles chase them away with gestures and threats; they kept coming back in greater numbers and with greater confidence. There must, then, have been an indefinable attraction about him, which little children, incapable of reasoning, were able to perceive and feel; to it they instinctively succumbed." (I, pp. 142-3.)

The work is enriched by helpful footnotes, quietly subdued to the text, and by a wealth of information in supplementary notes, treating in complete, yet succinct, fashion many problems of background and interpretation, such as, The Country of Jesus, Portraits of Christ, Money and Banking in Palestine, The Cenacle, and The Apparitions. In many ways Prat's work helps us "know the only true God and Jesus Christ whom he has sent."—J. E. BREUNIG, S.J.

**THE SPIRITUAL EXERCISES OF ST. IGNATIUS.** A new translation based on studies in the language of the autograph. By Louis J. Puhl, S.J. Pp. xvi + 216. The Newman Press, Westminster, Maryland, 1951. \$2.25.

Students of the *Exercises* will, I should say, be very glad to have this new and *different* translation. It proposes to keep "pace with the progress of modern scholarship" in studies on the *Exercises*. Its basis "is the convenient and accurate Spanish-Latin text, published by Marietti, Turin, 1928, and edited by the author of the critical edition in the volume on the *Exercises* in the *Monumenta Historica Societatis Jesu*." The contributions from this immense mine of source-material toward the full understanding of the *Exercises* are so indispensable that works on them may be dated as coming *before* or *after* the *Monumenta*.

Another new feature of this version is that it owes much to the learned investigations of Fr. José Calveras (*Ejercicios Espirituales, Directorio y Documentos, Barcelona, 1944*). Father Puhl has made great efforts to produce a perfect, rather than a literal, translation. "The aim . . . is to represent as nearly as possible, idea with idea, Spanish idiom with corresponding English idiom, Spanish sentence structure with English sentence structure, and the quaint forms of the original with forms common at present." He predicts that those who are familiar with Father Roothaan's renderings and various literal translations will probably be surprised "at the apparent difference between the present text and the traditional renditions." A series of notes, pages 162-198, is added to explain and justify the changes. It is contended that some of the old ways of translating St. Ignatius's

own peculiar sixteenth-century Basque-Castilian are simply wrong. Another new, unique, and very important mark of this version is that it embodies the marginal reference numbers introduced by the critical edition. All the more recent works on the *Exercises* seem to have adopted them. Each paragraph is numbered consecutively; hence it is now easy to give simple and definite references to all parts of St. Ignatius's classic. It seems reasonable to expect that from now on this will be the English translation of the *Exercises*.

—G. AUGUSTINE ELLARD, S.J.

### BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

DOUBLEDAY & COMPANY, 575 Madison Ave., New York 22, N.Y.

*The Ear of God.* By Patrick J. Peyton, C.S.C. Pp. 226. \$2.75. The Apostle of the Family Rosary gives his heaven-marked story and his message: The family that prays together stays together. A treasury of prayers is included.

M. H. GILL AND SON, 50 Upper O'Connell St., Dublin.

*Thirty-Three Fridays.* The Priest with Christ Suffering. Short Meditations. By Father Aloysius, O.F.M.Cap. Pp. viii + 108. 7/6.

P. J. KENEDY & SONS, 12 Barclay St., New York 8, N.Y.

*Canticle for the Harvest.* By Sister Mary Hester, S.S.N.D. Pp. 196. \$2.75. A collection of live and human anecdotes about different School Sisters of Notre Dame in America woven together by the threads of trust in God and a sense of humor.

MACMILLAN COMPANY, 60 Fifth Ave., New York 11, N.Y.

*Stepping Stones to Sanctity.* By Lawrence G. Lovasik, S.V.D. Pp. v + 149. \$2.25. "Practical suggestions gathered from masters of the religious life on the subject of personal sanctification."

DAVID MCKAY COMPANY, 225 Park Ave., New York 17, N.Y.

*The Early Days of Maryknoll.* By Raymond A. Lane, M.M. Pp. 311. \$3.00. Bishop Lane, the third Superior General, tells in a very interesting way the story of the first ten years of Maryknoll. The story leaves no doubt about the adaptability of Americans for work in the foreign missions.

NEWMAN PRESS, Westminster, Maryland.

*St. Augustine Against the Academics.* Translated and annotated

July, 1951

BOOK ANNOUNCEMENTS

by John J. O'Meara. Pp. vi + 213. \$3.00. No. 12 in the Ancient Christian Writers series. This volume contains a partial record of the early days of St. Augustine's conversion.

*Treatise on Preaching.* By Humbert of Romans. Translated by Dominican students and edited by Walter M. Conlon, O.P. Pp. xiii + 160. \$2.50. This treatise on the basic principles of preaching was written in the thirteenth century by the fifth Master General of the Order of Friars Preachers.

*World Without End.* By a Carmelite Nun in England. Pp. 196. \$2.25. A book of reflections on religious subjects in twelve chapters, one for each month, written in a pleasant, happy style.

*The Case of Therese Neumann.* By Hilda C. Graef. Pp. xix + 162. \$2.50. This examination of the paramystical phenomena in the life of Therese Neumann according to principles of mystical theology and modern medicine is by no means final or definitive, but it does underline again the need of reserve in acclaiming supernatural intervention.

PASSIONIST HOUSE OF STUDIES, Piazza SS. Giovanni e Paolo, 13, Rome, 47, Italy.

*De Vocatione Religiosa.* Tractatus historico-juridico-moralis. By P. Ladislaus a Maria Immaculata, C.P. Pp. xxiv + 186. \$2.20. The author considers this work too technical for popular circulation. PIO DECIMO PRESS, Box 53, Baden Station, St. Louis 15, Mo.

*Seeds of Hope.* John M. Oesterreicher. Pp. 68. Five Sermons on the Mystery of Israel preached between 1945 and 1949 on the eve of the feast of the Conversion of St. Paul, the day of the Church Unity Octave dedicated to pray for the conversion of the Jews. SENTINEL PRESS, 194 E. 76th St., New York 21, N.Y.

*Eucharistic Chats.* By Rev. Michael D. Forrest, M.S.C. Pp. 160. \$1.00 (paper). A complete explanation of the Catholic doctrine concerning the Holy Eucharist. These talks are directed to students of Junior High School age. They are reprinted from *Emmanuel*, where they appeared as a series of articles. SHEED & WARD, 830 Broadway, New York 3, N.Y.

*A Lost Language & Other Essays on Chaucer.* By Sister Madeleva, C.S.C. Pp. 147. \$2.25. These essays help break down the barriers to Chaucer that language and misunderstandings have raised.

*Beyond East and West.* By John C. H. Wu. Pp. 364. \$3.50. An outstanding autobiography of a dynamic convert and distinguished jurist. Special timeliness. Dr. Wu shows Catholicism and China at their best.

# For Your Information

## *Morality and Alcoholism*

*Depth Psychology, Morality and Alcoholism*, by John C. Ford, S.J., is an important contribution to the solution of two of the most difficult "modern" problems concerning moral responsibility. The first part of the book discusses the theory of unconscious motivation as described in Freudian and derived systems. Father Ford's conclusion is that this theory is not yet established nor agreed upon by psychologists generally; but, even if it were established, there is no proof that unconscious motivation either eliminates or notably impairs the freedom of our everyday deliberate actions.

The second part of the book presents an excellent analysis of alcoholism and of the factors that must be considered in attempting to judge the moral responsibility of the alcoholic. Everyone who is interested in the acute problem of alcoholism will find this second part of special interest and value.

The price of the book is \$1.00. It may be obtained from the Weston College Press, Weston 93, Mass.

## *The Good Confessor*

A very useful gift for priests and for seminarians who have begun their theological studies is *The Good Confessor*, by Gerald Kelly, S.J. The twelve brief chapters describe the qualities of a good confessor and explain the general principles of sound confessional practice. Price, \$1.00. Order from: The Sentinel Press, 194 East 76th Street, New York 21, N. Y.

## *Seventy Years*

Mother Francis Xavier Hickey, born in County Wexford, July 7, 1861, entered the Good Shepherd novitiate at Limerick on March 19, 1879 and will complete seventy years of religious profession this coming July. During this time she has accomplished wonders in the re-education and re-habilitation of young girls. She was provincial of Ireland, then Visitor General and later provincial in the United States.



SEP 19 1951

Christian Heroes  
 PERIODICALS DEPT.  
 J. Putz, S.J.

## *Heroism of Everyday Life*

"OUR DAYS call for heroic living. The greatness and difficulties of our time are such that no disciple of Christ is allowed to remain satisfied with mediocrity." This saying of Pius XI has often been quoted. The Holy Year was meant to stir up Christendom to greater fervor, that it might be an active leaven for the much-needed renovation of the world. The numerous beatifications and canonizations of this last year put before us outstanding Christian heroes whose example is meant to stimulate our mediocrity.

Heroism is the test applied by the Church to candidates for beatification—not a human, stoic heroism, but a heroism inspired by personal love, by charity, and sustained by the Holy Ghost dwelling in the soul. At the beginning the typical saint was the martyr, the Christian who had been a witness to Christ by dying for Him. But soon it was realized that, in the absence of persecutions, there can be an "unbloody martyrdom" by heroic fidelity in *living* for Christ. Thus, by the side of martyrs, the names of outstanding "confessors" came to be added in the martyrology. Heroism always remained the test of genuine sanctity, and the Congregation of Rites, when studying the cause of a confessor, has chiefly to discuss the heroism of his virtue. Is there evidence that he possessed in a heroic degree the theological virtues of faith, hope, charity and the cardinal virtues of prudence, justice, temperance, fortitude, with the virtues connected with them?

But what is required for heroic virtue? It is not easy to determine this notion. Benedict XIV, in his treatise on the beatification of the servants of God, has given all the elements, but he has not made the synthesis, and one may say that the notion remained somewhat indeterminate. This gave rise, within the Congregation of Rites, to different conceptions of heroic virtue. This difference delayed the cause of the servant of God, A. Gianelli. The same reason may explain why until this year no child or adolescent ever passed the test, for the classical conception insisted on "extraordinary" manifestations of heroism. There was room for progress towards greater precision and, according to a recent article by a consultor of

the Congregation of Rites, the well-known Carmelite, Father Gabriel of St. Mary Magdalen, a distinct progress has been made during recent years. (Cf. *Etudes Carmelitaines*, 1949, pp. 175-88.)

This progress has not only a juridical importance for the process of beatification; it interests ascetical theology as well, since all Christians are called to sanctity, and the type of holiness required by the Church for canonization determines the ideal of Christian perfection after which all must strive. The true Christian is the saint, and the saints are the standard by which we must guide and judge ourselves. Our imitation of them must be based on a precise notion of what sanctity—heroic virtue—consists in.

According to Father Gabriel, the work of elaboration and determination took place chiefly between 1916 and 1922, under the direct inspiration of Benedict XV. It can be followed in the decrees of the Congregation of Rites published on the occasion of the declaration of heroic virtue especially in the decrees concerning A. M. Gianelli (AAS, 1920, pp. 170-4) and J. N. Neumann (AAS, 1922, pp. 23-6). As a result, we are told, the Church is now in possession of a concept of heroic virtue more synthetic, less complicated and less abstract, more definite and easier to apply. This notion was clearly expressed in 1916 by Benedict XV, when he declared that "sanctity consists merely in conformity with the divine will, expressed in the constant and exact fulfillment of the duties of one's state."

Sanctity, as the decree of April 11, 1920, explains, cannot be judged by an abstract standard. The saints cannot be reduced to one type. Heroism will vary according to each one's temperament, state of life, and other circumstances. It will not always show itself by extraordinary or stupendous deeds. For, as the decree states, "these require a suitable occasion. But such occasions are rare and do not depend on the will of man; persecutions, for instance, plagues, or earthquakes cannot be produced at will. Hence, if holiness consisted in such deeds, it would follow that holiness itself does not depend on the will of man—which is absurd." The heroism to which all Christians can aspire is the exact and constant fulfillment of their concrete daily duties. "*Communia sed non communiter*," according to the motto of St. John Berchmans, doing common things but uncommonly well. What makes the saint is not the nature of his actions, whether extraordinary or common, important or insignificant; what counts is the intensity of his love that rules and inspires all his actions.

Such fidelity implies real heroism, for nothing is more difficult to human nature than constancy. To be moved in everything by the will of God only, without being influenced by the ever-active sensibility, the sudden movements of the passions, the sense of fatigue, the ups and downs of one's moods—such constancy supposes that the soul is under the perfect domination of the Holy Ghost and totally oriented towards its last end. Father Gabriel wrote in the same article, "If it were not so, if it were not perfectly purified, if other motives distinct from the love of God were still active (they can all be reduced to self-love, the root of all inordinate love of creatures), then it would inevitably act more than once under the impulse of these motives and thus deviate from the pure fulfillment of the divine will." In such a soul "we admire a human nature that has reached a singular harmony and perfection—its spiritual forces keeping the sensible faculties in docile submission or completely conquering their resistance, so as to realize to perfection the task prescribed to it by the Lord: the perfect fulfillment of His holy will by a total, constant, and generous fidelity to the daily duty." "Such sublime conduct, kept up over a long period and without failure, is completely above the powers of human nature left to itself . . . . It alone suffices for evangelical heroism, for it makes man perfect in the way the heavenly Father is perfect." (Quoted by Benedict XIV in his treatise on beatification, III, c. 21, n. 10.)

"*The heroism of the ordinary life* has officially received a place by the side of the classical extraordinary heroism," wrote D. Pietro Brocardo. (Cf. *Salesianum*, 1950, p. 197.) Benedict XV's successor, the Pope who stressed the universal call of Christians to sanctity, often expounded this conception. Sanctity, according to Pius XI, is not something "exceptional," it is but the Christian life lived fully and intensely according to each one's vocation. Sanctity is but the fullest and richest expression of Christian life. It is the divine perfection proposed to all, from the humblest believer to the gigantic figures of hagiography. If not all are called to the same height of sanctity, yet all are called to sanctity. His most famous pronouncement on this topic is his allocution published in *Osservatore Romano*, Jan. 6, 1928, on "the terrible everyday duty," given after the reading of the decree of the heroic virtue of Brother Benildus, a humble teacher who had spent his whole life in elementary schools:

"A humble servant of God, whose whole life was all modesty and silence, all very commonplace and very 'everyday.' But in such

an everyday life how much there is that is not common! This everyday, always the same, with the same occupations, the same weaknesses, the same miseries, has rightly been called 'the terrible everyday.' How much strength is required to stand up to this terrible, this crushing, this monotonous, this asphyxiating everyday! An uncommon virtue is very necessary to perform—not with an all too frequent negligence and superficiality but with attention and inner fervor of spirit—that series of common actions which fill our everyday life.

"Holy Church is never a more equitable judge and a wiser teacher of holiness than when she honors these humble lights, so often unnoticed even by those who had the good fortune to see them shine under their very eyes. Extraordinary things, great events, magnificent enterprises arouse the noblest instincts; in the commonplace, on the contrary, that is, in the flat and obscure everyday task, there is nothing exciting or fascinating. Yet this is the stuff the life of most men is made of. How often do extraordinary circumstances present themselves in a lifetime? They are very rare, and woe to us if sanctity were reserved to extraordinary circumstances! What would the greater part of mankind do? For it is certain that all without distinction are called to sanctity."

Brother Benildus was beatified twenty years later, on April 4, 1948. On that occasion Pius XII, too, spoke of the heroism of the ordinary life. Benildus was neither a founder, nor a mystic, nor a miracle-worker; he was a simple schoolmaster. His only claim to the honors of the Church was his fidelity to duty—to his rules and the daily grind of the school. But such constant fidelity to the details of his duty, his radiant charity, his serenity in difficulties could only flow from a deep and vigorous interior life and habitual union with God.

During the Holy Year a variety of saints have been beatified or canonized. Maria Goretti was only eleven when she died, but she was canonized as a martyr. Yet, even this extraordinary form of heroism, the Pope pointed out, presupposes the "ordinary" heroism of the daily life. Among the new *beati* is the first adolescent ever raised to the altars, Dominic Savio. So far, the youngest confessor canonized is St. Stanislaus; but he was a young man of eighteen and, besides being a religious, his life was out of the ordinary. Dominic died before he was fifteen, and his life was the very ordinary school-boy life. The criterion of heroic virtue exposed by Father Gabriel

seems to have made it possible for children and adolescents to pass the test required for the supreme honors of the Church.

## *The New Saints*

The eight saints canonized during the Holy Year of 1950 brought the total number canonized by Pius XII to twenty-two. Saints Emily de Rodat and Maria Goretti were also beatified by the present Holy Father. Among the canonized we find seven confessors and one martyr; one bishop, one priest-founder of a religious institute, three foundresses of religious congregations, and three who attained sanctity "in the world": a middle-aged woman, a young woman, and a girl. Four are Italian, two French, one Spanish, and one from Latin America. Five belong to the nineteenth century, while the fifteenth, seventeenth, and eighteenth centuries each claim one.

### *St. Jeanne de Valois*

(1464-1504)

Jeanne de Valois, daughter, sister, and wife of kings, seemed to be so high-placed only to be the more cruelly humiliated and cast away. Her birth was a bitter disappointment for King Louis XI who already had a daughter and wanted a son who could succeed him. Misshapen by nature, she was sent away from the court and brought up by strangers. When still a child, she was bound by a political marriage to the young Duke of Orleans who detested her and who, when twenty years later he became King Louis XII, had his marriage annulled, making of the rejected queen an object of public ridicule.

But the greater her disgrace in the eyes of the world, the more clearly stands out her moral nobility and spiritual greatness. The "royal Cinderella," as she has been called, showed no bitterness, no morbid self-pity; she accepted everything with sincere humility, deep love for God and for men (including her husband for whom she never ceased praying and who became one of the best-loved kings of France), and whole-hearted application to the work God had given her.

The king, on sending her away, made over to her the duchy of Berry, and during the six remaining years of her life she resided at Bourges, her capital, administering the duchy with such success that she earned from her people the title of "the Good Duchess." Amid

the splendor of her court she secretly practiced the most rigorous penances. In 1500 she realized a long-cherished project, the foundation of an order of the Blessed Virgin, the Annonciade. Its members were to take as their means of sanctification the imitation, the reproduction of Mary, by practicing her "Ten Virtues" as found in the Gospel. She herself, though continuing to rule the duchy, made her religious profession and wore the habit under her worldly dress. She completed her work by founding a Third Order, the "Order of Peace," whose members, living in the world, were to work for peace and reconciliation. The Order of the Annonciade flourished for centuries, but was almost destroyed by the French Revolution. At present it has a half dozen houses in Belgium, France, and England. When Joan died in her fortieth year she was immediately venerated as a saint. Her cult grew, miracles multiplied, but she was not formally beatified until 1742. Pius XII solemnly proclaimed her a saint on May 28.

In his homily the Holy Father stressed the saint's work for the promotion of peace; in heaven, he said, she continues to pray for the extinction of hate and for fraternal concord, so that the nations may form one great family, striving with united forces to ensure prosperity and peace for all. On the following day, in an address to the numerous French pilgrims, he described the spiritual characteristics of the saint—spirit of faith, devotion to the Mother of Jesus ("an infallible test of the true Christian"), union with Jesus in suffering—and gave her as an example to French Catholics, particularly to the women of France "on whom in the present crisis devolves a mission of supreme importance."

### *St. Mary Ann of Jesus*

(1618-1645)

Born in Quito, Ecuador, of Spanish parents, this Saint of Latin America—"the Lily of Quito"—showed a precocious attraction for the things of the spirit. She took the three vows at ten and lived the life of a solitary in a room of her sister's wealthy home, leaving it only to go to church and to visit the poor and sick. She practiced heroic austerities and was favored with sublime prayer. In 1645, when Quito was visited by earthquakes and a deadly plague, she publicly offered herself as a victim for the sins of the people. The scourge abated, but she was seized with a malady which put an end to her short but intense life. She was only twenty-six.

She was beatified by Pius IX in 1853. In 1946 the Parliament of Ecuador declared her a "national heroine." Her canonization, the last of the Holy Year, took place on July 9. In his homily the Holy Father stressed three aspects of her life: (1) immaculate purity; (2) ardent charity, which she practiced towards every misery, spiritual and material; when she was powerless to help, she tried to obtain help from God by prayer, expiation, the offering of her life; (3) extraordinary austerity, inspired by the desire to expiate the sins of men. She offered herself as a victim for the salvation of others.

This question of mortification needs special stressing in the modern world, the Pope said. "Not all, especially nowadays, understand this kind of penance; not all esteem it as they should. Many of our contemporaries despise it or neglect it. Yet we should know that for our fallen nature penance is absolutely necessary. Unless you do penance you will all perish. Indeed, nothing helps more efficaciously to conquer our passions and to subject our natural instincts to the control of reason. And when we have won a victory over ourselves it is sweet to experience a divine joy which surpasses all earthly pleasures."

In his allocution to pilgrims the following day, the Pope remarked that we "who live in the full light of the devotion of the Sacred Heart may well admire the holy intuitions of this innocent victim who, at the beginning of the seventeenth century, was led to make of reparation the centre of her spirituality."

### *St. Vincent Strambi*

(1745-1824)

St. Vincent Strambi was one of the great bishops and upholders of the Church's independence in the face of totalitarian rulers. After being ordained a priest in 1767 he was received into the Passionist Congregation by St. Paul of the Cross himself. He was a great preacher of missions and director of souls (among his penitents was the Blessed Anna Maria Taigi) and filled high offices of authority in his order. In 1801 he was, much against his will, appointed bishop of Macerata and Tolentino by Pius VII. He administered his diocese with the zeal of another Charles Borromeo. Preoccupied chiefly with the formation of the clergy and the diffusion of religious instruction, he brought about a religious renewal among priests and laity. When he refused to take the oath of allegiance to the usurping regime established by Napoleon he was expelled from his diocese in



1808 until the fall of the Emperor in 1813. In 1823 he resigned his see and died soon after in Rome, where Pope Leo XII had made him his confidential adviser. In the midst of his intense activity and the vicissitudes of his life he never relaxed anything in the austerity of his private life.

He was beatified in 1925 and canonized on June 11, 1950. In his homily the Holy Father made an application to the countries where the Church is being oppressed by the secular power: "The Church can be attacked, she cannot be conquered . . . If under the present difficulties—which in some countries seem graver than those referred to above—some souls are disconcerted, wavering, or anxious, they should remember the promises of Jesus Christ and try to imitate the invincible fortitude of this saint as well as his other virtues."

**St. Anthony Claret**  
(1807-1870)

St. Anthony Claret was another great priestly figure of the nineteenth century. Born at Sallent in the north of Spain, he practiced for a time his father's trade of cloth-weaving, but eventually was able to follow his heart's desire and join the seminary of Vich. After his ordination in 1835 and a few years of parish work, he consecrated himself with extraordinary success to the preaching of missions and retreats throughout Catalonia. His zeal inspired other priests, and in 1849 he founded the Congregation of Missionary Sons of the Immaculate Heart of Mary, commonly known as the Claretians. The same year he was sent to Cuba as Archbishop of Santiago, to bring about there a much-needed reform. In this post of exceptional difficulty he achieved considerable results, though several attempts were made on his life. After seven years he was recalled to Spain to become the confessor of Queen Isabella II. In the revolution of 1868 he was banished from his country. He attended the Vatican Council where he spoke eloquently for the definition of papal infallibility. Soon after, on Oct. 24, 1870, he died in France. Besides preaching some 10,000 sermons, he was an ardent apostle of the press. He wrote 120 books and pamphlets (144 volumes), founded religious libraries, and promoted the diffusion of good literature. He was beatified in 1934 and canonized on May 7, 1950.

The work of this powerful apostle is carried on by the Claretians who in 1949 celebrated their first centenary. They count at present over 4,000 members in 241 establishments all over the world. Their chief work is education, missions and retreats, and the apostolate of

the press. In Rome they run the *Poliglotta* Press and edit the *Commentarium pro religiosiis et missionariis*.

**St. Emily de Rodat**  
(1787-1852)

At the beginning of the nineteenth century, the French Revolution and the long wars that followed it had accumulated in France and Europe immense miseries, spiritual and material. Then Providence raised up numerous saints who, impressed by the needs of their time, devoted themselves to remedy them. Rarely in the history of the Church do we find so many religious institutes springing up everywhere, dedicated to the practice of various works of corporal and spiritual mercy. In this providential reconstruction women had a prominent share, and this explains why among the saints beatified or canonized by Pius XII there are so many religious foundresses of this period.

Emily de Rodat was beatified by Pius XII in 1940 and canonized by the same on April 23, 1950. Born of an aristocratic family, she was brought up by pious parents but passed through a period of worldly frivolity and religious indifference. Converted during the Holy Year of 1804, she decided to consecrate her life to the service of God. After trying several religious institutes, her visits to the poor made her realize the great need for Catholic schools. She immediately set to work: she had found her vocation. With three other young women she opened a school, and thus the Congregation of the Holy Family was started. Today it has over 200 houses in Europe and South America—schools, orphanages, hospitals. The Holy Father, in his homily, stressed the precious services rendered by religious institutes of women:

"When we consider the admirable enterprises of this saint, when we remember what her congregation and the other religious institutes—almost innumerable—have accomplished, we cannot but proclaim that the Church and civil society as well owe very much to all these religious women. If we did not have them, if God by His heavenly inspiration did not continually and in every century raise them up, if He did not sustain them by His help, who could fill their place? Let all, then, learn to praise them as they deserve, to help them as they can . . . And may the religious zealously and strenuously strive to live up to their lofty vocation."

**Saints Bartolomea Capitanio and Catherine Gerosa**  
(1807-1833) (1784-1847)

Bartolomea Capitanio and Catherine Gerosa founded together

the Italian Sisters of Charity, after the model of St. Vincent de Paul's Sisters of Charity. Bartolomea began her apostolate at fourteen, teaching little children. Soon her simple and strong personality drew to her, as to their mother, the young, the poor and afflicted of her little town of Lovere. Seeing the need to organize the ever-increasing work, she joined forces with another saintly worker of the same town, Catherine, who was twenty years her senior and had already opened a hospital for the sick poor. Bartolomea died a few years later, at the early age of twenty-six. Her spiritual notes and instructions, as well as a considerable number of her letters, have been published.

She left the young institute to the care of Catherine (who had adopted the name of Vincenza), an extremely humble woman, yet an efficient worker and able organizer. During the fourteen years she had still to live, the congregation continued to expand rapidly. Today it counts nearly 9,000 religious in some 500 houses. Bartolomea was beatified in 1926; Vincenza in 1933. They were canonized together on May 18, 1950.

### **St. Maria Goretti**

(1890-1902)

No canonization was received with greater enthusiasm than that of the humble village girl who died for the preservation of her purity. The story of her martyrdom is known to all our readers. Her popularity and the speed of her promotion to the highest honors of the Church have been equalled or surpassed in modern times only by the Little Flower of Lisieux. Her cause was introduced in 1938 and concluded in 1945. The solemn beatification took place on April 27, 1947, and she was canonized three years later, on June 24, 1950, forty-eight years after her death. (Teresa of Lisieux died on Sept. 30, 1897, was beatified on April 29, 1923, and canonized on May 17, 1925. Aloysius Gonzaga was beatified fourteen years after his death, but another century passed before he was canonized.)

In spite of her youth, Maria was capable of heroism, and this heroism showed itself also in the pardon accorded to her murderer on her deathbed and in the superhuman patience during the extremely painful operation by which the doctors tried to save her, without putting her to sleep. During those two long hours Mary never complained but kept invoking the help of the Blessed Virgin. For such heroism, the Holy Father pointed out in his allocution, the

courageous child had prepared herself by the daily practice of the virtues of her state:

"It is true that it is above all purity that shone in Maria Goretti's martyrdom, but with it and in it the other Christian virtues triumphed as well. In that purity there was the most evident and significant affirmation of the perfect control of the soul over matter. In that supreme heroism, *which cannot be improvised*, there was the tender, obedient, and active love for the parents, self-sacrifice in the hard work of every day, poverty accepted in an evangelical spirit and sustained by trust in Providence, religion embraced tenaciously, deepened ever more, assimilated as a treasure of life and nourished by the flame of prayer; the fervent desire of Jesus in the Eucharist, and finally—the crown of charity—the heroic pardon accorded to the murderer. All this forms a rustic garland, so dear to God, of country flowers which adorned the white veil of her First Communion and, shortly after, her martyrdom."

### *The New Beati*

The beatifications of the Holy Year, like the canonizations were eight in number. The total of those beatified by Pope Pius XII at the end of 1950 is now fifty-two; this includes the twenty-nine Chinese martyrs. Among those beatified during the Holy Year we find one priest, one boy, and six foundresses of religious institutes: two Spanish, two Italian, and two French. All except one belong to the nineteenth century.

#### *Blessed Vincent Pallotti*

(1795-1850)

Vincent Pallotti was the apostle of Rome at a difficult period of history. After his ordination and a double doctorate at the Sapienza, he started his apostolate among students and it soon became clear that Rome possessed a holy priest. He was made confessor of Propaganda College, the English College, the Roman Seminary. On all of them his influence was deep. But his preferences were for the poor and the workers; he opened professional and agricultural schools and promoted trade unions. His zeal embraced the whole world and every need, spiritual and material. For this "universal" object he founded the Society of the Catholic Apostolate (a society of priests and Brothers living in common without public vows, commonly known

as the Pallottines) and the Sisters of the Catholic Apostolate. He took a special interest in the conversion of England and sent to that country some of his best men. He realized, more than a century ago, the immense possibilities and the necessity of the lay apostolate, and Pius XI called him a "pioneer and precursor of Catholic Action." This bold and far-sighted planner was a man of incredible humility, considering himself an obstacle to the progress of the Church and accepting without a word the most cruel humiliations. He always kept his predilection for the poor, giving them even his own clothes. He died of a pleurisy contracted as a consequence of giving his mantle to a destitute man.

Today 3,550 Pallottines and 2,900 Sisters of the Catholic Apostolate continue the saint's work in many countries. Vincent's beatification was the first of the Holy Year; it took place on Jan. 22, exactly 100 years after his death. A few days later the Pope pointed out "this great sacerdotal figure" as an example to parish priests and preachers. His sermons, he said, were always directed to the *unum necessarium*; his confessional was eagerly sought after and surrounded with extraordinary effects of grace. "May his spirit be renewed in every one of you and infuse into your apostolate that irresistible glow of love which the doubting, uncertain, and suffering men of today need so much."

***Blessed Maria-Soledad Torres y Acosta***

(1826-1887)

Maria started her apostolate of charity in a squalid quarter of Madrid. With her help the parish priest opened a hospital for the poor. Eventually she had to take charge of the whole work, which she stabilized and perpetuated by founding a religious congregation, the Servants of Mary. Her institute during her lifetime spread from Spain to South America. At present it counts some 1,600 members. She was beatified on Feb. 5, 1950.

***Blessed Vincenta-Maria Lopez y Vicuna***

(1847-1890)

Vinenta was born of an aristocratic Spanish family. Sent to Madrid for her higher education, she became interested there in the charitable work of her aunt who, shocked by the difficulties and dangers of the lives of domestic servants, had opened a home for them. Vincenta refused a brilliant match arranged by her father and

took the vow of chastity. After her father's death she used her considerable fortune to develop her work of social assistance. To further extend it she founded the Daughters of Mary Immaculate for the protection of young women. At present they number nearly 2,000 members in various countries. Their hostels for domestic servants, working-girls or students provide for the material and spiritual welfare of well over 30,000 young women. She was beatified on Feb. 19, 1950.

***Blessed Paola-Elizabeth Cerioli***

(1816-1865)

Like Vincenta she was born of a noble family in Northern Italy. But at nineteen, not feeling called to the religious life, she followed the wish of her parents and married an old widower, Count Buzecchi, forty years her senior. After the death of her husband and three children—she was then thirty-eight—she consecrated her time and income to assisting the poor peasants and farmhands of the surrounding country. In 1857 she started a religious community, the Sisters of the Holy Family of Bergamo, for the care of orphans and morally abandoned children. In 1950 this institute counted some 300 members. The saint was also instrumental in founding a similar institute for men, the Priests of the Holy Family. The brief of canonization compares her with St. Joan de Chantal, an angel in four states of life, girl, wife, widow, and religious. She was beatified on March 19, 1950.

***Blessed Maria de Mattias***

(1805-1866)

Maria was born in the diocese of Gaeta. When she was seventeen, she attended a mission preached by the Blessed Gaspar del Bufalo, a friend of Blessed Vincent Pallotti and founder of the Missionaries of the Most Precious Blood. The holy preacher to whom she opened her soul recognized her great gifts and encouraged her to take up the apostolate of Christian education. She began by gathering the little children in her parental home, and in 1834 she founded a convent and a school. This was the beginning of the institute of the "Adoratrici" of the Most Precious Blood, which today has 215 houses in Italy and 172 in other parts of the world, with some 2,000 members. She was beatified on Oct. 15, 1950.

***Blessed Anne-Marie Javouhey***

(1779-1851)

The child of a farmer of Burgundy, she grew up amid the horrors

of the French Revolution, sometimes risking her life in order to hide and assist priests. At nineteen she vowed perpetual chastity and resolved to dedicate her life to the education of children and the care of the sick. As other girls joined her in the work she conceived the plan of her new congregation, the Sisters of St. Joseph, called "of Cluny" from the place of the mother house. Soon she made foundations in mission countries, Africa, Pondicherry, French Guiana, and others. A woman of remarkable energy and intrepid enterprise (King Louis Philippe said admiringly, "Madame Javouhey, that's a great man"), she frequently visited her missions, worked for the abolition of slavery and for the organization of public services in the colonies. From the start she realized the necessity of forming an indigenous clergy, and in order to accelerate the work she brought to France the first Negro candidates for the priesthood. Today the Sisters of St. Joseph are found in every part of the world, working in schools, hospitals, leper asylums, and other institutions. She was beatified on Oct. 15, 1950.

**Blessed Marguerite Bourgeoys**  
(1620-1700)

This blessed takes us back to the seventeenth century and to the great period of the Canadian missions. John de Brebeuf was martyred in 1649. The Ursuline missionary-contemplative Marie de l'Incarnation died in Quebec in 1672. Margaret, who had first tried the contemplative life with the Carmelites and the Poor Clares in her native France, found her vocation when the Governor of Montreal came to France and tried to find a teacher for the children of the French garrison of Ville-Marie. She offered her services and in 1653 reached Montreal, where she began her apostolate by teaching the catechism and visiting the sick in their huts. In 1658, with some companions whom she had brought out from France the previous year, she founded the congregation of Notre Dame of Montreal, which became an important educational factor for the whole of Canada and, since 1860, for the United States (at present 5,680 members). Margaret, "schoolmistress and itinerant missionary," opened mission schools for Indian girls, many of whom became zealous Sisters in the institute. Thus, as the Pope remarked in his address to Canadian pilgrims, she realized among the "savage" Huron girls what St. Francis de Sales had dreamt of for France, a congregation of non-cloistered "secular daughters." She was beatified on November 12, 1950.



*Blessed Dominic Savio*

(1842-1857)

Blessed Dominic, beatified on March 5, is the Benjamin of the confessors raised to the altars, since he was not quite fifteen when he died. The son of a modest but deeply Christian family, he very early showed a special earnestness and resoluteness in his piety. His First Communion, which he made at seven, definitely set his will towards the goal of sanctity. In 1854 he was received by Don Bosco into the oratorio of Turin. Here, under the saint's direction, and fostered by special graces, his spiritual life developed rapidly; but after two years a sickness obliged him to return to his home, where he died a few months later. His life was written by Don Bosco himself. The decree declaring the heroism of his virtues was published in 1933. The beatification of this youthful masterpiece of divine grace—grace to which he corresponded heroically—will no doubt encourage new studies on the nature of sanctity and especially of children's sanctity.

[EDITORS' NOTE: The foregoing article is reprinted with permission from *The Clergy Monthly*, a magazine published in India.]

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## Joy in Heaven

Richard L. Rooney, S.J.

THE Archangel in charge of the recording angels had called a meeting of the guardians of religious. They were met in his skyey office high above the battlements of heaven.

"Quite frankly, Angels, my aides are alarmed about this whole business," he was telling them. "The number of 'kicks,' complaints, criticisms and 'crabs' that they have to record for religious is preposterous. They're even wondering if these human creatures will be satisfied and happy and content even here in heaven! They have found one hope, however. They feel sure that Purgatory will take all the 'kick' out of these kickers. You Guardian Angels do a grand job keeping your charges living up to their vows and observing the larger phases of religious life. It is time, nevertheless, that you went to work on this complaining business. It may relieve their human

feelings to 'crab' or to criticize. It doesn't add to God's glory or to their own merit however. So please, now, to business."

The guardians, your own among them, filed out of the office and winged earthward. They came, each of them equipped with questionnaires like the following. How would you answer them if your Angel Guardian put one before you during your next examen?

1. Do you find yourself complaining quite often?
2. What (or who!) is your pet peeve?
3. Do you "kick" about the weather, the cell or the room you have, the house you are in, the food you are served, the work you have been assigned?
4. Do you ever "crab" about superiors or their directions?
5. Have you a few kindred souls with whom you get together to talk over the way things would be done if *you* were in charge of them?
6. Do you find . . . and vocalize about it . . . that the community is a pretty dull, or annoying lot?
7. Are you heaping up a pretty severe judgment for yourself by judging others . . . and that right severely?
8. There is a lot of sense in the little poem:

*Two men looked through prison bars;  
One saw mud, the other saw stars.*

Well, what do you see in the rest of us most of the time?

9. Do you accept the ordinary pin-pricks of daily religious life without grumbling? (Remember you are an especially selected member of a thorn-crowned Head.)
10. Can you put all of your words and remarks, both within the community and to externs, on the paten of tomorrow's Mass and know that they will be acceptable to God?

After scanning the above you may find that it will be a good thing to take your particular examen off such undisturbingly impractical generalities as humility or charity at large and particularize it at least on keeping a strict guard over your "kicking" tongue. If so, go to it! The best of success to you! Know that you will be a delight not only to your fellow religious but to the saints and angels and God Himself as well!

## Passionistic Spirituality

Fidelis Rice, C.P.

IN THE INFINITE reaches of eternity, within the secret council of the Godhead, the Wisdom and Love of God decreed that all of creation should reflect in a unique way the ineffable perfections of God. Because God is absolutely infinite—that is, without any limits whatever—no creature could ever exhaust the divine imitability. Since the Second Person of the Blessed Trinity, the Word, is the Exemplar of all that is, therefore each creature is called upon in its own distinct way to tell us a little more about the vastness, the goodness, and the perfection of the Word. "All things were made by Him, and without Him was made nothing that was made."

In the realm of souls our reflection of the divine holiness is to be accomplished by a participation in the Christ-Life. For each soul is predestined from all eternity to manifest in *time* the eternal Holiness which is God. There is a uniqueness, then, in the destiny of each soul. "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with spiritual blessings in heavenly places, in Christ. As He chose us in Him, before the foundation of the world, that we should be holy and unspotted in His sight, in charity." (Ephesians, 1:3, 4.) Here the great Apostle reveals to us that our holiness is *planned* and *designed* in eternity, but according to the pattern of Christ. We are all called to mirror the holiness of the Word, but each soul in a different way.

There is, then, a wondrous blending of unity and multiplicity in the pattern of holiness. Christ is one, the unique model of all holiness. But because of the limitations of our nature, because of our very creaturehood, each one of us will reflect the holiness of Our Lord in a somewhat different way, just as various artists in painting the same subject will use a varying contrast, a difference of light and shadow, greater or less use of chiaroscuro, until the completed canvases, while basically the same, will manifest vast differences.

So it is that in the various religious orders and societies, approved by the Church, there is a difference of pattern in the design for holiness, although all are dedicated to the one supreme objective—the perfect imitation of Christ.

The essential spirit of each religious order is imparted, first of

all, by the founder of the institute. Pius XI clearly states that the various founders of religious institutes were guided in a special way by the Holy Spirit, who seeks always to communicate to the Mystical Body of Christ the graces purchased by His precious death upon the cross. "For what else did these most illustrious men do in founding their institutes, but obey the inspirations of God? Therefore, let their followers show forth in themselves those characteristic traits which the Founders imprinted upon their several Institutes. Let them not fail in this." ("Unigenitus"; A.A.S., Vol. XVI. p. 133.)

The key, therefore, to essential Passionistic spirituality is to be found in the life and work of Saint Paul of the Cross, and Passionists can be called "Passionists" only insofar as they adhere to his teachings and to his spirit.

It was the unique genius of Paul of the Cross to combine in one Rule the best features of two apparently contradictory or opposing states of life. For he willed that his religious should cherish and foster the contemplative observance of choir monks, centering all in the liturgical prayer of the Office, while at the same time fulfilling the sublime vocation of a missionary apostolate. In the mind of Paul of the Cross, missionary activity should flow spontaneously from the life of prayer, thus verifying the teaching of St. Thomas Aquinas that the function of the apostolate is "*tradere contemplata aliis*"—"to give to others the fruits of contemplation."

Because the consuming passion of the life of St. Paul of the Cross was love for the sufferings of Jesus Christ, he wanted his religious to share, in a special way, in the redemptive sacrifice of Christ. That is, the Passionist vocation is in a special way a vocation to a life of reparation. The inmost spirit of the Passionist Rule is the spirit of solitude, penance, poverty, and prayer. In unforgettable language Saint Paul of the Cross described the spirit of his institute in a circular letter which he sent to his religious for the Feast of Pentecost, May 2nd., 1750. "Most beloved Sons, you are dead, and your life is hidden with Christ in God. Therefore, as dead to all that is not God, remain in the most perfect detachment from all created things. in true poverty of spirit, and in detachment from sensible consolations. Assisted by the most holy grace of Jesus, direct all your zeal to this end—to be recollected in interior solitude; then you will become true adorers of the Sovereign Good in spirit and in truth . . . Never withdraw from the holy Wounds of Christ, but ever strive

more and more that your souls become hidden in and entirely penetrated by them." (Letters: Vol. IV, p. 226.)

Saint Paul of the Cross was one of the most privileged of mystical souls with which God has endowed the Church, but his very mysticism bore the unique character of his vocation. For although he received the grace of the "transforming union" or "mystical marriage"—the highest grace of mystical prayer—at a very early age, yet for over fifty years thereafter he continued in the profound sufferings of the Dark Night of the Soul, a fact which Father Garrigou-Lagrange, O.P., calls almost unique in the lives of the saints.

Because Paul of the Cross was a master of prayer, it is not to be wondered at that he should insist upon a spirit of constant prayer for his followers. In his Rule he states in the very first chapter that "Prayer is one of the chief objects of our Congregation." The Passionist Rule, as it is observed in our monasteries in the United States today, prescribes, beside the Divine Office, two hours of mental prayer each day—an hour in the morning, and an hour in the evening. Including the time that is devoted to the Divine Office, the Passionist, in the daily routine of his monastic day, spends close to five hours in prayer.

One of the features of Passionistic prayer is the observance of the night office, for Passionists rise each morning at two o'clock to chant Matins and Lauds before the Blessed Sacrament. This observance lasts one hour, and the religious retire again at three, to rise once more at dawn for Prime and Tierce. This nocturnal observance is one of the cherished exercises of the penitential spirit bequeathed by Saint Paul of the Cross to his sons.

In order that the spirit of prayer might always be preserved in the Congregation, Saint Paul prescribed most rigorously that Passionist monasteries be built always in places of solitude, and with every safeguard that the spirit of solitude be not violated nor intruded upon. Hence, even when built in the heart of large cities, there must always be sufficient acreage for gardens and privacy for the solitary walks prescribed by rule. Many of our American monasteries are now surrounded by teeming residential sections, but when they were built they stood alone, in the midst of solitude. The cities have come to the monasteries, but because of the wise prescriptions of the Rule the spirit of solitude is still safeguarded.

However, the spirit of the Passionist Congregation is also a spirit of apostolic activity. As the present Superior General, Most Rev-

erend Albert Deane, C.P., wrote in a recent circular letter to the Congregation: "On the day it would cultivate the contemplative life exclusively, the Congregation would cease to be what our Holy Founder instituted. Nor could he be said to be a good Passionist, who without legitimate cause would omit to do what he could to attain the apostolic end of our Congregation, although under the pretext of better caring for his own salvation. His religious profession demands otherwise of him."

In this same document, our Most Reverend Father General has beautifully epitomized the heart of the Passionistic spirituality: "For our spirit, dearest Sons, can be likened to a pyramid, made of the spirit of prayer, penance, and the apostolate, but held together by the fire of devotion to Christ suffering, having no other apex to which the exalted Passionist life converges than our configuration to Christ Crucified, whom we must preach by word and by example: 'We preach Christ and Him Crucified.' This is what the words say which we carry engraven over our hearts; this reminds us, if perhaps we sometimes forget, of our very name itself, for we are popularly called 'Passionists'."

The primary work of the Passionist Congregation, then, is a reflection of its inner spirituality—the preaching of popular missions, and retreats to the clergy and religious, as well as to the laity. Passionists conduct no schools, except for the education of their own subjects. They engage in parish work only as an exception, and for clearly defined needs in a particular locality. They are above all, preachers of the Passion of Jesus Christ. To this end they take a special vow to promote in the hearts of others devotion to the Passion of Jesus Christ. They do, however, engage in foreign mission work, and they are likewise working among the colored in the South.

Saint Paul of the Cross was a staunch advocate of enclosed retreats for the laity. Cherishing, as he did, the wonderful advantages of holy solitude, it is not surprising that he would wish to share these advantages and blessings with the laity. And so he wrote into his Rule the prescription that in each monastery rooms should be provided for lay retreatants. In most of our American monasteries we have special retreat houses for men, and a flourishing retreat movement is an integral part of our Passionist family life.

Because Paul of the Cross was consumed by the love of Jesus Christ Crucified, he burned with the desire to bring the riches of His death to the souls of men. He was profoundly aware of the

meaning of the priestly vocation, and realized fully that a priest must always communicate to the Mystical Body of Christ the life purchased by the sufferings of Our Lord. But he knew, too, that the most fruitful apostolate is that which is the overflow of prayer, rather than a substitute for it.

Hence it was that no matter how gifted a missionary might be, no matter how eloquent on the mission-platform, and no matter how great the demand for his services, Saint Paul of the Cross rigorously required that each missionary spend a suitable portion of the year in the solitude and quiet of the monastery. Although far too wise to reduce this to a mathematical formula, the founder of the Passionists imposed upon superiors and missionaries alike the obligation to preserve always in the Congregation this time of withdrawal each year from the exhausting round of activity. The demands for our services have grown with the years, and no fixed calendar can be drawn up which governs the exact details, but our superiors still strive faithfully and sincerely to arrange the schedule for each missionary, so that he may spend a sufficient amount of time within the monastery each year. Saint Paul of the Cross was profoundly convinced that "one Religious who is a man of prayer and lover of solitude will bring forth more spiritual fruit from the ministry than a thousand others who are not such." (Letters, Vol. III, 418.)

The Passionist family circle is made up of three groups; the priests, the students or clerics, and the lay brothers. In most of our American monasteries all three groups are found, for most of our monasteries are also houses of study, or seminaries in which young men are preparing for the priesthood. Our lay brothers, a suitable time after the profession of their perpetual vows, are admitted to recreation with the priests, and the recreation is common for these two groups. The students remain always in a separate recreation.

The day's horarium is divided between prayer and study. The day is spent in silence, except for the two brief recreation periods each day. Three days of fast and abstinence are observed each week—Wednesday, Friday, and Saturday. During the entire time of Advent and Lent, Sundays included, abstinence from meat is the rule within the monastery. Paul of the Cross does not want his sons to forget that they must be men of penance. For this reason, too, sandals are worn on the bare feet, and a rough woolen habit is worn the year round.

The Passionistic ideal, then, is to share as intimately as possible



FIDELIS RICE

in the sublime virtues which shone forth so resplendently on Calvary. It is the vocation proclaimed so sublimely by Saint Paul the Apostle in his Epistle to the Colossians: "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in my flesh, for His body, which is the Church." (Colossians, 1:25.) So it was that that other Paul, Paul of the Cross, sought to instill into his followers a burning love for the Crucified, a love which would make them conform their own lives by penance, solitude, prayer, and poverty, to the ideals of Calvary, that they might go forth to preach the glories and the ignominies of the Cross of Jesus Christ.

The Passionist spirit might be summed up in one word, "Staurosophy," for "stauros" is the Greek word for the Cross. The sons of Paul of the Cross must remain ever absorbed by the wisdom or the "philosophy" of the Cross. Wisely has the Church selected the Introit for the Mass on the Feast of St. Paul of the Cross: "Christo confixus sum cruci." "With Christ I am nailed to the cross." (Galatians, 2:19.) No other words of Sacred Scripture could epitomize more simply the essential spirit of this great lover of the Crucified, and of the form of life which he has bequeathed to his sons, who wear that habit of mourning first shown to Paul of the Cross in vision, by the Mother of God, when she told him to found an order whose members would devote their lives to mourning for the sorrows of Her Son.

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## Modesty

C. A. Herbst, S.J.

"A man's looks betray him; a man of good sense will make himself known to thee at the first meeting; the clothes he wears, the smile on his lips, his gait, will all make thee acquainted with a man's character" (Ecclus. 19:26, 27. Knox version). This is the Holy Spirit's description of modesty. Following His directive, St. Thomas tells us that this virtue is concerned with "the movement and actions of the body; that all of them, those gone through in fun as well as the serious ones, may be decent and proper." (*Summa Theologica*, 2-2, q. 160, a. 2.) Dress is also included. The cardinal virtue of temperance controls pleasure coming from food, drink, and sex, the most difficult things. Modesty, a part of temperance, takes care of the lesser. A subordinate in the hierarchy of authority takes in hand the little things. Modesty is therefore not at all the same thing as chastity or purity, as many quite commonly presume, though it may be more or less connected with it.

Not one's interior only but one's exterior, too, must be conformed to the norm of right reason. The easy and evident way for us to strive to achieve this is to imitate Christ. "We must look with the eyes of the soul on that wonderful leader 'beautiful above the sons of men' in the ordinary dress He wore at home . . . Erect of body and with perfect composure His gait was neither too hurried nor too slow. There was nothing soft or effeminate, nothing childish or lackadaisical about Him. Neither could anything gloomy or exasperating be seen in Him, nor was there any assumed gravity. He was not singular nor finicky. His whole being breathed sweetness, joy, kindness, majesty." (Le Gaudier, *De Perfectione Vitae Spiritu-ualis*, Pars IV, caput xviii.)

"Jesus began to do and to teach," first to tell us by His example how to act, only later by His words. Our exterior modesty should be, as His, for the glory of God. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." It should make us more like God. "God created man to his own image: to the image of God he created him." Man's likeness to God is, of course, in the soul, in his interior sanctity, but that interior dignity and perfection should shine forth, so

to speak, in the modesty of his exterior as through a beautiful and translucent garment, or as the rays of the sun make a cloud all silver and gold. That "image of God" ought somehow to be manifested in the body. "Because man's body alone of all the animals on earth is not bowed down to the ground but so made that it can better contemplate the heavens, it can justly be said that it is made more to the image and likeness of God than the bodies of other animals, as Augustine says. But this must not be understood to mean that the image of God is in man's body but that the very form of the human body represents the likeness of God in the soul like a trace." (*S. Th.*, 1, q. 93, a. 6.)

The importance of modesty in the life of a religious can hardly be overestimated. One is forced to this conclusion from reading the masters of the spiritual life and by noting the Christian tradition through the centuries. The statement made by St. Ambrose in this matter is a classic. "Modesty must be preserved in our very movement, carriage, and gait. Our habit of mind is reflected in our body. Thence the real man hidden away in the heart, the light-headed or careless or turbulent man or, on the contrary, the more serious or steady or more upright or more mature man can be ascertained. The motion of the body, therefore, can be called the voice of the soul." (*De Officiis*, I, 18.)

St. Bernard says: "Modesty is the greatest of ornaments in religious, especially in the young. This is so true that if they do not cherish it there is little hope of their becoming good or virtuous . . . Lack of external composure in the body is a sign of an indevout mind." (*Ad Quid Venisti?*, xvii.) Knowing how very closely body and soul are united we are not surprised to hear Hugh of St. Victor say: "As of a wandering mind are born disordered movements of the body, so when the body is brought under discipline the soul is made strong. Little by little the mind within is brought to rest when under the watchful eye of discipline its disorderly movements are not allowed to flow to the exterior." (*De Institutione Novitiorum*, X.) So exterior modesty makes even a greater contribution to the soul than it does to the body.

St. Vincent Ferrer thought that a warrior of Christ could never free his soul from disorder if he did not first endeavor to rid his body of what was unseemly. From all of which it would seem to be clear why modesty is so much emphasized in the beginning of the religious life: modesty of action and, incidentally, "modesty of words," which

is silence. Even a beginner can superimpose upon himself external order in the blessed hope that from it will come to him an array of spiritual goods. For it is easier to bring one's exterior under subjection than one's interior.

Modesty has a great apostolic value. St. Basil says that a virgin should "be seen by those who meet her to be such in habit and gait and every movement as to reflect the likeness of God. The eyes of those who behold her should be incited to modesty and their mind instructed in virtue. They should hold that sight in honor and, as I have said, show deference to and revere that image of God. As pictures of satyrs make one laugh and as sad pictures fill the mind with sorrow . . . so a virgin, since she is the picture—nay, the very reproduction—of purity, should even if merely seen raise the thoughts of those who behold her up to God . . . A virgin, therefore, should be very careful to reproduce in herself the divine image in all things." (*Patrologia Graeca*, 30, 714-715.)

St. Francis of Assisi was most eloquent by his modesty. "It is told of the blessed St. Francis that he said one day to his companion, 'Let us go to preach,' and so went out, took a turn in the city, and returned home. His companion said to him: 'But father, are we not preaching?' 'We have already preached,' he answered. That sedateness and modesty with which they went through the streets was a very good sermon; it moved people to devotion and to contempt of the world, to compunction for their sins, and to the raising of their hearts and desires to the things of the next world. This is a sermon in action, more effectual than one in word." (Rodriguez, *Practice of Perfection and Christian Virtues*, II, x, 1.) The very sight of the young Saints Aloysius, Stanislaus, John Berchmans, and Gabriel of the Sorrowful Mother raised men's hearts to God. The great influence for good of the prayerful, recollected, and modest bearing of those who love God is but another striking instance of "actions speaking louder than words." That is why St. Ignatius said: "And hence it will follow that, considering one another, they will increase in devotion and praise our Lord God, whom every one must strive to acknowledge in another as in His image." (*Constit. S.J.*, P. III, c. i, n. 4.)

The beginner must practice modesty, and by doing so he exercises himself in many virtues. But modesty is also the mark of the perfect. A well-ordered exterior shows great interior perfection. The man who has achieved this has already made great progress. One

who habitually and gracefully has his exterior under control has gone far in the direction of self-mastery. If one has to be mortified to be decent, as our novice master used to say, what constant mortification and vigilance must be necessary to put on the modesty of Christ. For this, persevering and almost heroic self-conquest is necessary. In this connection it might be well to remark that if we put ourselves through the discipline and took all the pains from a supernatural motive to put on modesty, which is the etiquette of God's children, that the children of the world do to don good manners in public and social life, our merit would indeed be surpassing great and our spirit of sacrifice supreme. "And they indeed that they may receive a corruptible crown: but we an incorruptible one" (I Cor. 9:25). But then, "the children of this world are wiser in their generation than the children of light" (Luke 16:8).

Founders of religious orders have given special directives, "rules of modesty," for regulating external deportment. As those given by St. Ignatius of Loyola even now influence many thousands of religious, it might be well to give some of them here. "All must be exactly careful to guard the gates of their senses (especially their eyes, their ears, and their tongue) from all disorder, and preserve themselves in peace and true internal humility, showing it in silence when it is to be kept, and when they have to speak, in the circumspection and edification of their words, in the modesty of their countenance, gravity of their gait and whole carriage, without any sign of impatience or pride." (*Constit. S.J.*, P. III, c. 1, n. 4.) "In all outward actions there should appear modesty and humility, joined with religious gravity. The head should not be turned this way and that way lightly, but with gravity, when need shall require; and, if there be no need, it must be held straight, with a little inclination forward, without leaning on either side. For the most part, they should keep their eyes down, neither immoderately lifting them up, nor casting them now one way, now another. Wrinkles on the forehead, and still more on the nose, are to be avoided, that there may appear outwardly a serenity which may be a token of that which is interior. The whole countenance should show cheerfulness rather than sadness or any less moderate affection. The lips must neither be too much shut nor too much open. The pace should be moderate, without any notable haste, unless necessity should require it; in which case, however, a care of decorum should be had. In fine, every gesture and movement should be such as to give edification to all men." (*Rules*

## of Modesty.)

St. Paul says in another connection: "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child" (I Cor. 13: 11). A child must hear and see and taste and smell and touch everything. But when he grows up he is willing to put away the things of a child—nay, is eager to. We can hardly imagine a grown-up going on playing with his toys. A man loses taste for such things. So is one as he becomes spiritually mature gradually weaned away, as he attains to the full stature of Christ, from the surface pleasure of the senses and the allurements of sense satisfaction. This is the more true the more he grows to relish the things of God. Then the curious ears and roving eyes and anything unbecoming in the countenance, carriage, and gait of childhood give place to that maturity and serenity proper to men and women at home with their Father the King.

The practice of modesty is not only for religious propriety, or edification, or mortification, or to foster recollection, or to make possible and encourage spiritual development and high interior activity. It is also to keep our soul from becoming sick or maimed by venial sin or perhaps even killed by mortal sin. "Death is come up through our windows" said the prophet (Jer. 9:21). St. Bernard comments: "Death enters our windows when, with prying eyes and itching ears, we insist upon administering to ourselves the deadly cup of distraction." (*Sermo 24 in Cantic.*) And St. Ambrose: "Who, midst so many bodily passions, midst so many snares of this world, can go along safe and undefiled? The eye sees: the mind is perverted. The ear hears: our attention is drawn away. We smell something: our thoughts are obstructed. The lips drink: sin enters in. We touch something, and we are inflamed with desire." (*De Fuga Saeculi*, cap. 1.)

That is why Christ, so mindful of human weakness, instituted for the very end of life a special sacrament for the removal of the remains of sin contracted through sense experience. At the last anointing the priest places the holy oil "on the eyes because of sight, on the ears because of hearing, on the nostrils because of smell, on the mouth because of taste and speech, on the hands because of touch, on the feet because of walking" (Council of Florence, *Decretum pro Armenis*) saying: "By this holy anointing and by His most tender mercy may the Lord forgive you whatever guilt you have con-

tracted." St. Thomas explains: "This sacrament was instituted to heal us. For a bodily cure we do not take medicine that will restore the whole body but those parts in which the root of the disease lies. So the sacramental anointings should be made only on those parts where is found the root of the spiritual sickness." (*S. Th., Suppl. q. 32, a. 5.*)

In conclusion, let us listen again to a few words from that great master of the spiritual life, St. Bernard. "With the brethren be reserved, gracious, modest, affable, gentle, and on your guard. Be strict with yourself but not in such a way as to be a nuisance to others . . . . Every gesture and word, your way of acting, look, gait should be characterized by modesty and reserve. Let there appear nothing conceited or stilted in you, no boldness or anything overbearing . . . . As the fear of the Lord puts order into a man's life and prepares his whole interior for blessedness, so modesty brings his exterior under subjection. You should not become so familiar with anyone as to be completely forgetful of propriety in his presence." (*Ad Quid Venisti?*, xvii.) After all, "we are made a spectacle to the world, and to angels, and to men" (I Cor. 4:9). And His Divine Majesty is always present, too. "In him we live, and move, and are" (Acts 17:28).

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### ETUDE SUR LA PAUVRETE RELIGIEUSE

The Sisters of Providence (Les Soeurs de la Providence) in Montreal have translated into French six articles on poverty which appeared in the *REVIEW FOR RELIGIOUS* and published them in a booklet. The articles are: "May Religious Buy and Sell" (V, 50) and the "Gifts to Religious" series by Adam C. Ellis, S.J., and "The Spirit of Poverty" (VIII, 35) by Joseph F. Gallen, S.J. The "Gifts" series includes: "The Simple Vow of Poverty" (VI, 65), "Common Life and Peculium" (VII, 33), "Personal versus Community Property" (VII, 79, and "Some Practical Cases" (VII, 195). Copies of the booklet, called *Etude sur la Pauvrete Religieuse*, may be obtained from Providence Mother House, 2311, rue Ste-Catherine Est, Montreal 24, P.Q., Canada. Cost: 40 cents per single copy; 35 cents in dozen lots or more.

#### PLEASE NOTE CAREFULLY

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# The Grace of Our Vocation

P. De Letter, S.J.

[EDITORS' NOTE: In the March number of this year the author of "Why Do They Leave?" concluded the article with an inspiring section headed "Why Do We Stay?" In the present article Father De Letter's analysis of the grace of our vocation forms something of a theological counterpart and complement to the latter question. He points out the different graces included in the grace of vocation, namely, the grace of state, the grace of perseverance, the grace of progress, the grace of keeping the rules, and the grace of supererogation. He next gives the solid theological basis for trust in the grace of vocation and concludes by describing God's part, the actual graces of light and strength, and ours, the conditions for our trust. "I will put great trust in the grace of my vocation," wrote St. John Berchmans among the first of his watchwords. It is of this grace of vocation that Father De Letter writes.]

**W**E OFTEN HEAR or read about the grace of our religious vocation. No doubt we often thank Our Lord for this most precious of His gifts. What exactly is it? Spiritual authors use the phrase in a twofold sense, first as the free divine gift by which God calls to the religious life, and secondly as the special helps of grace which enable religious, who have followed the divine call, to meet the demands of their state and to persevere in it till death. The second meaning, that of the special helps, of the grace of our vocation will be used. This grace is a reality of our everyday life. If we allow it to play its part to the full, it may and does make a difference for our own personal interests and for the souls for whom we labor. For this reason it is well worth studying more closely what the grace of vocation implies and what is the basis of our trust in it. Then it will be self-evident how we should exploit this God-sent treasure.

## *Grace of State*

All religious, we are told, are offered and receive the grace proper to their vocation. As any other Christians, those who are called to a definite state of life with its definite purpose are offered by the Lord the graces necessary to pursue effectively the end of their vocation. This is true both of the general purpose of every religious life, which is to seek after Christian perfection or holiness, and of the specific end of each particular order or congregation.

## *Grace of Perseverance in God's Friendship*

First of all, religious are offered and, unless they wilfully refuse, actually receive the actual graces needed to remain permanently on the path that leads to perfection, that is, to persevere in sanctifying grace.

These graces are needed. Theologians commonly teach that without the help of God's grace no one can maintain himself in His friendship, because fallen human nature is weak and inclined to evil. But these graces are always offered, theologians reassure us, to all who sincerely endeavour to please God and to preserve His love and friendship. And why? Because God's love is faithful: He does not allow to be snatched from His hands those who sincerely desire to be His. If that is the case for all Christians in the state of grace, then it is more true for those whom a special divine call destines for an ever growing perfection of grace. Religious, therefore, may count in a special way, by virtue of their very state in life, on the fidelity of the Giver of all graces. He enables them day after day and hour after hour throughout their religious life to avoid every grievous fault.

#### *Grace of Progress*

There is more than that. It is the fundamental duty of state for religious to advance continually in grace and perfection. That again is not possible without the help of God's grace. Our faith teaches us, infallibly, that no good work for heaven can be performed without God's gracious help. If that is so, and if religious grow in grace precisely by the works of virtue (and the reception of the sacraments, which grace enables them to do properly), then we must say that their Father in heaven, who is Love, cannot expect them to do these works and not give them the needed help which He alone can give. That is why religious have and receive the graces necessary for the good works that are to lead them on to perfection, the goal of their vocation.

#### *Grace of Keeping the Rules and Obeying*

What are these good works? They are, naturally, commanded by the specific end of each religious institute. Concretely, they are laid down in the rules and constitutions: these outline the particular manner in which a religious vocation is to work out its ideal of Christian perfection. These laws and ways, therefore, differ for different institutes. Hospital sisters, teaching religious, and contemplatives, are not expected to labour for perfection by exactly the same good works. Their respective rules point out to them by which paths they are to draw nearer to God. To follow these paths and no other, each one in the particular office that is assigned him by the institute and in the community where obedience placed him, is unmistakably the duty of state of every religious. And so all reli-

gious are offered each day the necessary grace to keep the rules and fulfil their office: because fidelity to these duties is the concrete way for them to advance towards perfection and fidelity is not possible without these graces.

Not every Christian, theologians teach, is at all times offered the grace needed for good works which are not of precept but are supererogatory, because there is no clear indication that God's will demands these works from them. Only for such good works as are certainly willed by the Lord may we expect His grace to be guaranteed. But the case of religious is a special one. Though the good works demanded by their rules are not, generally speaking, strictly of precept (not at any rate when the religious laws do not bind under pain of sin) and are therefore in a true sense supererogatory, yet the very nature of religious rule implies that God clearly wills those works. His good pleasure and desire is expressed in the rules. By that very fact He also guarantees to religious the necessary graces, without which they would be unable to comply with His good pleasure.

This conclusion applies equally to the acts of virtue which obedience to superiors imposes on religious. Commands of religious superiors generally (exception being made for orders given in virtue of holy obedience, in which the vows are involved) bring to their subjects the same kind of obligation as the rules impose. As such, therefore, they do not bind under sin; yet they express to us unmistakably the divine wishes. Religious receive the necessary actual graces for obeying the orders of their superiors as they do for keeping the rules. Though these acts of virtue, because not imposed under sin, are supererogatory in the strict sense of the word, yet they are, for religious, guaranteed as possible by the grace of their vocation.

#### *Grace for Supererogatory Acts of Virtue*

There are additional virtuous actions which are not demanded of religious by rule nor by orders of superiors, but to which, they believe, a special inspiration of the Holy Ghost invites them. Such good works, for example, extra acts of mortification, or prayer, or humility, or kindness, are altogether free in the sense that no rule nor direction of obedience imposes them. These are not immediately covered by the grace of the religious vocation. To them will apply the teaching of theologians about supererogatory good works: not unless the invitation of God's grace be sufficiently proved genuine and reliable can they count on His special help to follow up these inspira-

tions. It should be added, however, that religious are, from their very state of life, more open to these special invitations of grace. Why? Because their fundamental duty of state is to aspire after perfection, and not all particulars that appertain to the practice of perfection are or can be determined by the rules or by obedience. Accordingly, religious need these special inspirations. Other things being equal, there is a greater probability that in the case of religious these inspirations of grace are genuine and reliable. To that extent and in that indirect way they also belong to the grace of the vocation. At this juncture the task of the spiritual director comes in to provide religious with sufficient guarantee that allows them safely to follow up these interior invitations. Without this sanction the danger of self-delusion would be real.

That danger is excluded from all that falls within clearly known duty. Herein religious may and must depend on it that grace will not be wanting them, if only they themselves are not wanting to grace. Why is it so? What is the dogmatic and theological basis of our trust in the grace of our vocation?

#### *Doctrinal Basis of Our Trust*

We have already hinted at the intrinsic reason why the grace of our vocation includes all the particular graces needed to fulfill our duties according to the rules and constitutions and the commands of the superiors. It is the following. God cannot command the impossible, because of His infinite wisdom and love. Of religious He asks a constant striving after perfection: that is the meaning of the religious vocation. They find the concrete way to strive for perfection detailed in the laws of their institutes and the directions of their superiors. But to do all that is involved in keeping the rules and in obeying, many good works are needed which no man, religious not excepted, is able to do without the help of grace. For two reasons: both because these virtuous actions require a faithful effort which after original sin is not possible for long without grace; and because these acts are supernatural and of their very nature suppose the supernatural help of grace. If then God expected religious to live up to the demands of their vocation and did not at the same time give them the necessary graces, He would be demanding the impossible.

#### *Dogmatic Foundation*

The ultimate foundation of this conclusive proof is nothing less than the highest possible authority on revealed truth: the infallible

teaching of the Church. The Council of Trent defined that it is not impossible for men to keep God's commandments; it condemned the contrary assertion of the Lutherans as heretical doctrine (DB 828). In St. Augustine's words the Council explained how men can, in spite of fallen nature's weakness, have the moral strength to do what God commands: "When He commands, He admonishes you to do what you can and to ask for help to do what you cannot, and He helps so that you can" (DB 804). Later the Church condemned another heretical proposition of Jansenistic pessimism which stated that "just men cannot keep some precepts of God even though they wish and try to do so, with the strength they now have; and the grace which would enable them to keep those commandments is also lacking" (DB 1092). An infallible teaching, therefore, guarantees that we have the necessary graces to keep the commandments. That teaching aimed directly at those divine precepts which oblige under pain of sin, particularly of mortal sin. It may also be extended, though this conclusion is no longer infallible, to divine commands in a less strict sense of the word: to those expressions of the divine will which, though not binding under sin, yet certainly manifest His desire and good pleasure.

### *The Church's Authority*

This latter is the case, as we well know, of the ordinary religious rules. We have a guarantee for it in the Church's approval both of religious life in general and of the particular religious institutes. The Church's sanction of the state of life lived according to the three evangelical counsels is found in her age-old practice, which dates back to the early Christian centuries, of approving and encouraging the monastic institute and the ascetical life. At the time of the Reformation it led to an infallible pronouncement, again at the Tridentine Council, by which she declared that the state of virginity or celibacy is preferable to the state of Matrimony (DB 980). As to the approbation of particular institutes, theologians today are agreed in saying that in the solemn approval of religious orders the doctrinal judgment that the religious orders are apt means to reach Christian perfection is covered by the Church's infallibility. In the less solemn confirmation of other religious institutes, the Church's authority involved is not the highest; yet that approval also shares, according to the degree of the authority that gives it, in the same fundamental guarantee of truth which is divine. Accordingly, Catholic theology

is unanimous in declaring that the obligation for religious to work for perfection according to the pattern designed in their respective laws is, because of the Church's approbation, the clear expression of God's will for them.

On this doctrinal foundation rests the teaching of theologians who, like Suarez, hold that the grace of a religious vocation includes the special supernatural aids required to live up to the ideal which is proposed to the religious by their institute. He wrote: "Since all approved religious orders are deservedly regarded as founded by the special Providence of God, there is no doubt that each enjoys a special divine assistance proportionate to its vocation, and hence greater in proportion as its institute is more exalted and difficult and organized for the greater service of God and the more far-reaching good of the Church" (*Rel. S.J.*, I, 6, 9). What holds good for religious orders as a whole, also applies to the members. The graces of their vocation which effectively enable them to pursue the end of their institute are the concrete expression of the divine assistance that flows from God's special Providence over them.

Religious, therefore, are building their trust on the safe rock of Peter when they firmly believe in the grace of their vocation. Moreover, does not the experience of the religious life come to teach them that the Lord does not disappoint that trust? When and in the measure that they are faithful to their calling, they find out what these graces of our vocation mean in practice.

### *Graces of Light and Strength*

As actual graces in general, so the graces of our vocation are of two kinds which, more often perhaps, are found together rather than isolated. First there is light for the mind, generally more affective and practical than purely speculative and cold (for they are meant to lead to action), by which the meaning and reality of the religious ideal, duties, privileges, favors, appear more clearly, more appealingly, and more exaltedly worthwhile. These actual graces of light, on occasion standing out very markedly, at other times more dim yet really present, give a deeper and new understanding of the rules, of the ideal of poverty, chastity, obedience, of the community life and of our daily tasks of education, missionary work, medical charity, sacred ministry so that the good works by which religious strive after sanctity take on their deep, often hidden, meaning. Together with that light goes a grace of strength and courage for the will and heart,

tempering and steeling one's whole moral and spiritual structure, actually enabling religious to live according to their light. These graces of fortitude, patience, and ability, make it possible to keep up the effort for progress, and bravely and gladly to accept and take up the small and on occasion bigger crosses involved in the faithful fulfilment of their daily duties. These graces of strength, at times experienced more forcibly, at other times, perhaps more commonly, perceived in humble and dim faith, smoothen the path towards perfection which often is rough and always uphill. The remembrance of these graces received in the past is a precious confirmation of our faith and trust in the grace of our vocation.

### *Condition of Our Trust*

That faith and trust is rightly ours on one condition: that we do, sincerely and humbly, what in us lies to answer the graces we receive. There is little need to insist on the first and foremost part in this cooperation with grace which we may take for granted, namely, that we live in the state of sanctifying grace. Progress in grace supposes the state of grace. Unless the substance of the spiritual life be there, we cannot expect further graces for progress. These graces, according to the ordinary rule of Divine Providence, are usually given in proportion to our fidelity in accepting and answering them. One way of showing this desire of receiving and exploiting those graces is our faithful and insistent prayer for them. According to the hint of the Council of Trent we quoted above, our asking for graces may well be the condition for receiving them. We may even count on the abundant divine aids guaranteed by the grace of our vocation if we sincerely and generously trade for spiritual profit with those we receive.

No doubt even then no one can vouch for it that he will never fail God's grace, even though grace does not fail him. We know it too well, human frailty remains in religious as well. And we need not be surprised at our daily faults of weakness which, we may confidently hope, involve but little guilty negligence. Provided only we know how to exploit those very failings to deepen humility and a sense of our need of prayer and trust in the Lord, they do not seriously impair our fidelity to grace. Our desires and deeds continue then to express our sincere gratitude for God's great gift, our call to the religious life. Then we may and must always count on the grace of our vocation.



# Communications

## *A Vocational Newspaper*

[*Contact*, a bright, four-page, two-year-old vocational newspaper from the archdiocese of Boston, may be of interest to readers of the REVIEW who are not acquainted with it. The following description was written by a staff member of the publication. For further information write to: Director of Vocations, Room 622, 185 Devonshire St., Boston, Mass. ED.]

Maintaining that "Personal contact between an interested priest or religious and a good potential candidate becomes the only real vocation program," Father Francis A. Barry, director of vocations in the Boston archdiocese, thought that a vocational newspaper might provide a natural occasion for conversation or even extended talks on religious vocations. The paper was given the significant name: *Contact*. Experience has shown the idea was a good one.

*Contact*, a monthly during the school year, began publication in October, 1949. His Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston, the founder of the special vocational program, is the advisory editor. The editor is Father Barry. He is assisted by eight associate, a makeup, and ten contributing editors. The latter include diocesan and religious priests, Brothers, and Sisters who write columns, features, reviews, and editorials. His Excellency financed the project during its initial year. The religious orders and congregations having houses in the archdiocese shared the major expense since then.

Distributed gratis to pupils of parochial or other Catholic schools, from the seventh grade through the senior year in school as well as to Sunday schools, rectories, and seminaries, the circulation now tops 50,000. Increased solely by hear-say advertising, the mailing list now reaches out to thirty-one states, the Philippines, Cuba, Italy, France and Canada.

The italicized, three-column, colored logotype carries the triple message: Information, Inspiration, and Action. To attract the young people's attention, each issue is printed with bright color spots, according to the season or month. Adjacent to some of the standing heads appears a small portrait of the editor of the column, showing his religious habit and giving his name and address.

Feature pictures and action shots of the apostolate of teaching or social service highlight each issue. Provocative headlines dot the pages: *It Seems to Me . . .*, *Horizons*, *Meet . . .* some religious com-

munity, *Looking Out* . . . thought from the seminary or the novitiate, *Do You Know?*, *Parents' Column*, and *Around the Diocese*. Parochial high school reporters keep copy flowing to the desk of the editor of the last-mentioned column.

*Contact* reiterates the words of His Holiness, Pope Pius XII: "This vocation, this loving call makes itself heard in many different ways, as many as the infinite variety of accents in which the Divine Voice may speak: irresistible invitations, affectionate and repeated promptings, gentle impulses."—SISTER MARY REGINA, S.S.J.

## Offering Communion for Others

Clarence McAuliffe, S.J.

SISTER LOUISA sat placidly at her desk filling out the spiritual bouquet. It was the community's gift to Sister Mercedes who was to make her profession next day. Sister Louisa was adding her contribution to the various specified good works—rosaries, stations, visits, penances, aspirations, Masses, Communions.

It was an easy and congenial task and she contributed generously. But when she had finished, she found a question engaging her mind, a question she had never asked herself before. She had added five to the total of Communions to be offered for Sister Mercedes. Just what did it mean to offer Communion for somebody else? She had been doing it for many years. Her relatives and friends were always pleased when she told them that she would offer her Communion for them. Yet she had to confess now that she really did not know what she meant when she told them that she would offer her Communion for their intention.

Many religious besides Sister Louisa have been puzzled by the same question. Nor is its answer easy to find. The purpose of this article is to clarify what we mean when we tell others that we are going to offer our Communion for them.

It is important to remember that Communion produces certain effects that are inalienable. For instance, Communion automatically increases sanctifying grace and most probably has the power to confer more of this grace than any other sacrament. We do not transfer

any of this to others when we offer our Communion for them. Again, the increase of active love for God and our neighbor which is the special effect of the Eucharist and which depends on the fervor of our thanksgiving, is not surrendered by offering Communion for somebody else. So too, the strength to resist temptations, the cooling of disordered feelings, since these are special though secondary effects of Communion and depend also on the fervor of one's thanksgiving, are incommunicable. The same is to be said of the additional right to a glorious bodily resurrection which is acquired by the worthy reception of Communion. Finally, the remission of venial sins which results automatically from Communion, if the recipient has sincerely revoked all wilful attachment to them, cannot be transferred to any other person.

From all this it is clear that the principal benefits accruing from the Lord's Table remain with the communicant. In fact it might appear that no spiritual gifts remain which can lend real meaning to our promise to offer Communion for somebody else. But there are.

When we go to Holy Communion we ordinarily do extra praying and a certain amount of mortification. We make a suitable preparation and thanksgiving. We also fast beforehand. Now we all know that prayer and fasting are subjective acts of virtue, and when made by a person in the state of grace, they have a three-fold value in the sight of God. For the sake of brevity, the theologians use three technical words to express this three-fold efficacy. They say it is "meritorious, satisfactory, and impetrative." What they mean is that every act of virtue wins more sanctifying grace (meritorious efficacy), removes some temporal punishment (satisfactory), and pleads with God for spiritual and temporal favors (impetrative).

In addition, therefore, to the sanctifying grace which comes spontaneously from each Communion, a person also gets more sanctifying grace from his acts of virtue elicited before and after receiving the sacrament. Since we can never give one iota of sanctifying grace, no matter by what means it is acquired, to another person, it is evident that the grace proceeding from these acts of virtue at Communion time is also retained by the communicant.

However, the satisfactory and impetrative efficacy of these acts may be relinquished in favor of others when we offer Communion for them. Suppose we consider first the gift we make when we hand over the satisfactory fruits of our Communions.

Ordinarily we are able to make a fitting preparation for the

reception of Holy Communion. Not only do we fast, rise early, kneel down, but we also make acts of faith, hope, confidence, desire, humility, and perhaps acts of perfect love for God. Now each of these acts of penance and of prayer, by reason of our good subjective dispositions which accompany them, has the power to take away some temporal punishment. Moreover, since we are the ones who do the penance and say the prayers, we have the right to have *our own* temporal punishment lessened by them. What happens, then, when we offer Communion for another? We transfer this incalculable benefit to the other party and, if he is in the state of grace, he receives it.

The same is to be said of the prayers we say at the moment when we receive our divine Lord and during the time that He remains present within us. We communicate the satisfactory value of all these prayers to the other person. Instead of shortening our own purgatory we shorten the purgatory of another. We, so to speak, suffer vicariously and gratuitously for some one who has no real claim to our sacrifice.

If we reflect for a moment, we shall also understand why the satisfactory efficacy of these virtuous acts preceding, accompanying, and following Holy Communion exceeds that produced by the same acts elicited at some other time. We suppose, of course, that our fervor (and by that we refer not to our feelings, but to our acts of *will*) would be equal in both instances. We shall also understand why Communion remits more temporal punishment than other prayers listed in a spiritual bouquet—for example, rosaries or visits to the chapel. We take for granted, of course, that our cooperation would be equally diligent and that the same number of acts of virtue would be made. Otherwise it could easily happen that a rosary recited devoutly and animated by many acts of virtue would remit more temporal punishment than a Communion prepared for and received listlessly and negligently. But other things being on a par, there is an *objective* reason why Holy Communion should take away more temporal punishment than the rosary or other pious works.

The truth of this statement rests on the fact that ordinarily the acts of virtue we make in connection with Communion are more fervent (here again we do not refer to *feelings* of fervor) and more numerous than those evoked by other works of piety. This is particularly true of the prayers we say during our thanksgiving after Communion. And it should be noted that temporal punishment is

canceled in proportion to the fervor and number of our prayers.

But why should our prayers after Communion be more fervent? Because Christ is then physically present within us. As a result of His sacramental presence, both the number and the quality of the actual graces showered upon us are superior to those which necessarily accompany every pious supernatural work. After Communion our Savior inserts a continuous stream of vivifying actual graces into our minds and hearts, and these graces have as their general object, not to arouse merely confidence or faith or humility, but love itself, the most noble of all the virtues. If we ponder these facts, we shall readily see why our prayers after Communion have a singular power to reduce the debt of punishment incurred by somebody else.

So much for the satisfactory value of Holy Communion. We can be comparatively brief in treating of the sacrament's impetrative fruit because it rests on the same principles we have been discussing.

By offering Communion for others, we also mean that we transmit to them the petitionary power of both our preparation and thanksgiving. The very same acts of virtue have not only a satisfactory; but also a pleading or intercessory value. They implore God to grant spiritual and temporal favors. Here again, since we are the ones who do the praying, we are the ones who have a right to obtain the favors. But we relinquish this right in favor of others when we offer our Communion for them. We forget our own needs; we forego some benefits that would surely come to ourselves. We sacrifice ourselves for the other party. Of course, we must remind ourselves again that we cannot surrender those benefits that flow spontaneously from the Sacrament, such as the remission of venial sins, the growth in love for God and other people, the new title to everlasting glory and the curbing of unruly impulses.

But there are many other spiritual and temporal favors that every person needs. There are many that we ourselves need, even though we often do not know precisely what they are. Yet we forget ourselves and transfer the intercessory vigor of our Communions to others when we offer Communion for them. It is like writing a letter of recommendation for some one else to obtain a benefit that you yourself need and have a right to; and it is a letter of recommendation that you know is certain to be heeded.

It is well to remember also that this impetrative efficacy of Communion is likewise of exceptional quality, just as the satisfactory efficacy, and for the same reason. The number and kind of actual

graces stirred up in the soul after Communion exceed those accompanying other good works. Consequently if we co-operate with them, our acts of virtue will be correspondingly more fervent so that their pleading value is enhanced.

Unfortunately, most of us probably do not pray explicitly after Communion for the person for whom we offer the Communion. This is, of course, not necessary since our intention made beforehand suffices to obtain for the other the satisfactory and impetrative fruits of the sacrament. However, if we do remember to pray expressly for the other person after we have received Communion, we shall undoubtedly increase the value of our gift for him. It stands to reason that our Savior listens to our requests with a more willing ear when He is actually present within us with His Sacred Humanity. We recommend, therefore, the practice of praying explicitly after receiving Communion for the person to whom we relinquish the benefits. We may even ask Our Savior to grant certain specific favors, especially spiritual ones, to the other party.

In conclusion, then, we cannot give away to anyone else the principal fruits of our Holy Communions. These we have itemized in the beginning. In addition to those listed, we might also add that when an indulgence is granted for the reception of Communion or for some prayer said before or after receiving the Sacrament, we cannot offer it for another living person. Nevertheless, we do a singular favor for others when we offer a Communion for their intention. We sacrifice for their benefit the satisfactory and impetrative fruits which are won by our acts of virtue preceding, accompanying, and following Holy Communion.

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### MEDICO-MORAL PROBLEMS

*Medico-Moral Problems*, Part III, by Gerald Kelly, S.J., contains complete discussions of euthanasia, therapeutic abortion, organic transplantation, and adult baptism. Also included are discussions of co-operation in illicit operations, the delivery of a hydrocephalic infant, and lobotomy for pain relief. The booklet is published by the Catholic Hospital Association of the United States and Canada, 1438 South Grand Blvd., St. Louis 4, Mo. 50 cents a copy; 12 for \$5.25; 50 for \$20; 100 for \$37.50.

Parts I and II can be obtained at the same place and at the same prices.

## Questions and Answers

—20—

An unexpected opportunity has arisen to sell a piece of community property for \$100,000, which is much more than we could get for it under normal circumstances. But the property must be transferred within ten days, otherwise the offer will be withdrawn. What shall we do about getting permission of the Holy See?

Fortunately His Excellency, the Apostolic Delegate, now has faculties from the Sacred Congregation of Religious to permit the contracting of loans, sales, and alienations of property belonging to a religious institute, when the sum involved does not exceed a half million gold dollars, provided that the conditions laid down in canons 534 and 1531 be observed.

We take this opportunity to inform our readers that the Sacred Congregation of Religious has also granted two other special faculties to the Apostolic Delegate: to dispense religious for the reception of Holy Communion from the obligation of the Eucharistic fast so that they may take something by way of drink or medicine, when their physician considers the keeping of the fast injurious to their health; also to shorten or prolong the postulancy prescribed by the Code of Canon Law (see Bouscaren, *Canon Law Digest, Supplement 1943-1948*, p. 131, under canon 858).

—21—

I have heard that permission of the Holy See is required for the alienation of notable relics and images. Is it proper to infer that relics and venerated images may be bought and sold? Does this include sacred vessels?

To buy and sell is only one form of alienation. Hence it does not follow as a general rule that relics and venerated images may be bought and sold simply because the Holy See at times gives permission to alienate such things. Since three distinct things are included in this question we think it advisable to treat each class separately.

*Relics.* Canon 1289 states very plainly: "*It is unlawful (nefas) to sell sacred relics.*" To do so would be to commit a sin of simony. However, it would not be sinful to charge and pay for the metal case in which the relics are usually inclosed. Canon 1281, § 1 tells us that "notable relics or precious images, and likewise all relics or images



which are honored in any church with great devotion on the part of the people, cannot be alienated validly nor transferred permanently to another church without the permission of the Holy See." What is meant by *notable* relics? Paragraph two of canon 1281 gives us a list of notable relics: the body, head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr suffered, provided it be entire and not too small." Such relics may not be alienated without the permission of the Holy See. Since it is forbidden to sell relics, alienation here must be taken in its other meaning, that is, to give away, to lend, and the like. The permission of the Holy See would be required also to alienate relics which are not notable, provided that they are honored in a church with great devotion on the part of the faithful. Small relics in the possession of private persons do not come under canon 1281, but they may never be sold.

*Precious Images.* Ecclesiastical goods (church property) are said to be *precious* when they have a special value by reason of *artistic, historical, or material* content (canon 1497, § 2). An image is said to be precious if it was painted by a great artist, or was made of precious materials, and has a *notable* value, that is, over 1000 gold lire (about \$335 in our present money). Such images, as well as others which are not precious but which may be called venerable because of the great devotion of the faithful towards them, may not be alienated without the permission of the Holy See.

*Sacred Vessels.* Things are said to be *sacred* when they are destined for divine worship by reason of their consecration or constitutive blessing. Canon 1305 tells us that "an article of sacred equipment which is blessed or consecrated loses its blessing or consecration . . . if it has been put to degrading uses or has been exposed *for public sale*." On the other hand, canon 1539 states that "in the sale or exchange of sacred things no account of the consecration or blessing is to be taken in determining the price." We may say, therefore, that sacred vessels may be sold privately by one individual to another, or by one moral person to another (a church or community to another church or community) provided no extra charge is made for the blessing or consecration. But sacred things may not be *exhibited publicly* for sale without losing their blessing or consecration. This applies principally to auction sales and to the placing of a sacred object in the window or in the show case of a store open to the public.

We may conclude by adding that a consecrated chalice and paten do not lose their consecration by being regilded (canon 1305, § 2).

—22—

**May extreme unction be administered before any major operation?**

For the valid reception of extreme unction the subject must be in danger of death from sickness or old age. If the person who is to undergo major surgery is already in this condition, he is capable of receiving the sacrament before the operation. It may be that this is generally the case, but it is not necessarily so. Some operations which may entail a great deal of danger are performed for removing some chronic condition which might not become dangerous, without the operation, for a long time. Such patients cannot be anointed before the operation.

In practice, it is not easy to decide whether to anoint a person before an operation or to await the outcome of the operation. There is no universally-established practice; nor could there be. Some patients are clearly not capable of receiving the sacrament before the operation; others are clearly capable; and still others are "borderline cases." Moreover, the pastor or chaplain has not merely to decide whether the patient can be validly anointed but also to judge when the anointing would be most appropriate and beneficial.

—23—

**Our constitutions tell us that "letters to the Sisters as well as those sent by them shall pass through the hands of the superior who may read them." In view of this statement, may a general chapter grant to golden jubilarians the privilege of sealing their letters before giving them to the superior?**

The general chapter has no power to change the constitutions, unless the constitutions themselves give it that power, which is not likely. On the other hand, since the constitutions do not oblige the superior to read all letters which pass through her hands, the general chapter could recommend that superiors refrain from reading the letters of golden jubilarians, but it could not take away the right to read them which is contained in the constitutions. The general chapter may likewise request that the constitutions be changed in this matter, if that be the wish of the majority. Such a request for a change in the constitutions would be made to the local ordinary in the case of a diocesan congregation, or to the Holy See (Congregation of Religious) in the case of a pontifical institute.

—24—

Is the novice master to be present at the discussion of the general council which follows upon his report on the novices who are preparing for first profession?

Canon 563 reads as follows: "During the course of the year of novitiate, the master of novices, conformably to the constitutions, must present to the chapter or the higher superior a report concerning the conduct of each of the novices." Strictly speaking therefore, the master of novices makes his report to the *chapter* (in independent monasteries) or to the higher superior, but not directly to the general council, unless the constitutions prescribe this. Hence a written report should be given the higher superior who, in turn, will communicate it to the general council. Many constitutions have an article based on art. 300 of the *Normae* which says that "whenever in the general council the novices or the novitiate is discussed, the mistress should be called, who will make known her mind on the subject under discussion, or submit opportune information." There will be no need (and certainly no obligation) for the master of novices to remain at the council session after he has given the information prescribed by canon 563. If necessary, he can always be called back for further information.

—25—

Is it permissible for sick Sisters who are not completely bedridden to receive Holy Communion by the cell of a Sister who is confined permanently to her bed. These Sisters can manage to get around although the doctor's orders are that they rest as much as possible. Likewise the sanatorium in which they stay has an elevator and the chapel is on the first floor.

The general rule is that all should receive Holy Communion in the chapel if they can conveniently do so. If the Sisters are so sick that they are obliged to miss Holy Mass, even though they are up and about their rooms or in the corridor, they may receive Holy Communion on the floor on which they live. As to the elevator: if the Sisters use it to go to another floor for their meals, then they should use it likewise to go to the chapel to receive Holy Communion.

In general one may say that if going to the chapel for Holy Communion would lengthen the time for the Eucharistic fast, or would put an additional strain upon a sick Sister who is not confined to her

bed, she may receive Holy Communion on the floor on which she lives.

—26—

Is the practice of saying 1000 Hail Marys on the Feast of the Annunciation to be considered a superstition?

Everything will depend upon the motive a person has in repeating the Hail Mary that often on the Feast of the Annunciation. If this is done simply out of love for Our Lady, there is nothing wrong with it, since it is a laudable act of devotion. If, on the other hand, the practice were based upon a spurious revelation, or a supposed efficacy which it does not have of its own nature (that of intercessory prayer), then it might be superstitious.

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## New Meditation Books

Like St. Teresa of Avila, many religious need a meditation book for many years to help them in their prayer. Four such books, written as helps for contact with God in prayer, have recently been published or reprinted. The authors are a German Capuchin, an American Jesuit in India, an American Benedictine, and a Hungarian bishop. The books vary in purpose, content, and form.

### *Direct, Earnest, Practical*

One of the books is the fourth volume of MEDITATIONS by Father Bernardine Goebel, O.F.M.Cap., translated by Father Berchmans Bittle, O.F.M.Cap. Adapted for the use of the Friars Minor Capuchin, the direct, earnest, and practical reflections will help any follower of the Gospel.

The present volume is for the time from Trinity Sunday to the Twelfth Sunday after Pentecost. The meditation for Sundays is usually on the Gospel of the day. Some of the topics developed for the course of a week are the Eucharist, the Mass, faith, hope, charity, and love of neighbor. Each meditation begins with a brief summary of the meditation followed by a brief introductory paragraph, develops two points with a consideration and application, and ends with a prayer. (Province of St. Joseph, 1740 Mt. Elliott Ave., Detroit 7, Michigan, 1950. Pp. 264. \$2.50.)

### *Product of Missionary Zeal*

From the mission field of India comes MEDITATIONS FOR EVERY

DAY by Rev. P. J. Sontag, S.J. It has recently been reprinted in an attractive two volume set. The first volume containing 187 meditations covers the first half of the liturgical year from Advent to Trinity Sunday. The second volume completes the year bringing the total number to 369. Most of the meditations are based on the life of Christ. Meditations on the Apostles Creed, the Our Father, the sacraments, on social justice and Catholic Action are included, as well as meditations for the First Fridays, the liturgical feasts, feasts of special saints, and over twenty meditations honoring Mary.

Though the meditations were prepared specifically for the laity, priests, seminarians, and all religious will find them helpful. Each meditation has two or three (the additional gives the account from Scripture) preludes and three points which contain ample matter for reflection. For the colloquy, the author modestly and wisely confines himself to suggesting the person, Our Lord or a saint, to address. The set belongs to the Science and Culture Series and has a preface by the general editor, Joseph Husslein, S.J. (The Bruce Publishing Company, 400 N. Broadway, Milwaukee 1, Wisc., 1950. Pp. I, xviii + 476; II, ix + 466. \$10.00.)

#### *Goal of Monasticism*

Volume three completes THE SCHOOL OF THE LORD'S SERVICE by Rev. Bernard A. Sause, O.S.B. (author of "Benedictine Spirituality," REVIEW, X, 7). The set gives a meditation based on the Rule of St. Benedict for every day of the year. The present volume for the ninth to the twelfth month contains the text of the Rule of St. Benedict and thirty meditations on each of the following four subjects: spirit of detachment; good zeal; practices, interpretations, and attitudes that have grown from the Rule; and intimate union with God. There is a bibliography and a composite index for the three volumes.

Each meditation contains a carefully developed consideration, an examen for the day, and a practical application. The considerations are enriched by quotations, examples, and comments garnered from Benedictine tradition. The sources are given after each meditation. The author's development of zeal is especially noteworthy. He presents the virtue of zeal in a concrete, appealing manner by singling out for each day of the month a Benedictine monk, nun, or lay Brother who exemplified some aspect of zeal in his or her life. Not all of the examplars are canonized saints. The book deserves and

#### NEW MEDITATION BOOKS

rewards a careful, prayerful reading. (St. Meinrad, Indiana: The Grail, 1951. Vol. III, Pp. vi + 575. \$4.00.)

#### *Devotion and Inspiration*

Rt. Rev. Ottokar Prohászka, bishop of Székefehérvár, who died on March 28, 1927, was an outstanding and saintly prelate and a gifted, prolific writer. His MEDITATIONS ON THE GOSPELS are brief, swift-moving reflections on the entire life of Our Lord. He presents a text from the New Testament, gives a few short reflections, and leaves preludes, affections, and colloquies to the exercitant. The meditations should be a source of devotion and inspiration to many.

The author writes in the introduction to his work: "I am come that they may have life, and may have it more abundantly." I wish to serve this purpose of Jesus at His Incarnation, and to that end I am sending this book out into the world. It is intended to assist in the development of the life of Christ within our souls . . . Christ is God Himself in human shape, and I have to adore Him, and delight in His sublime beauty, in the depth and unique quality of His Soul, in the powerful originality of His mind, in the charm which He diffuses and in the life which flows forth from Him. My soul hangs upon His lips and hearkens to His every word. I see God reflected in Him as in a mirror; I bow my head upon His hands and surrender my heart to Him. He is God's Instrument; He will form me and harmonize the conflicting elements within me."

The present Newman edition had three volumes in one. The authorized translation from the Hungarian is by Margaret de Pál. Father C. C. Martindale, S.J., has written the foreword. (Westminster, Maryland: The Newman Press, 1951. Pp.: I, xiv + 229; II, ix + 322; III, viii + 282. \$5.50.)

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#### SPIRITUAL BOOK ASSOCIATES

(381 Fourth Ave., New York 16, N.Y.)

September Selection—R. Garrigou-Lagrange, O.P. *Our Saviour and His Love for Us*. \$6.00.

October Selection—Henri Petitot, O.P. *The True Story of Saint Bernadette*. (Cf. REVIEW, May '51, p. 161). \$3.50.

## Book Reviews

THE HISTORY OF THE POPES. By Ludwig von Pastor. Translated by E. F. Peeler. Vol. 36: Benedict XIV (1740-1758). Pp. 513; Vol. 37: Clement XIII (1758-1769). Pp. 458. B. Herder Book Co., St. Louis, Missouri. \$5.00 per volume.

This REVIEW (September, 1950) carried a notice of Volume 35 of the English *Pastor*, showing Pope Benedict XIV in the opening years of his pontificate working "with a pistol at his head," a weapon held by Catholic sovereigns demanding that he let them run the Church as well. It was particularly in meeting their concerted attack on the Society of Jesus that Benedict XIV fought for his papal powers.

Now Volume 36, the latter part of Benedict's pontificate, and 37, that of Clement XIII, come to hand, and their entire content is predominantly devoted to later phases of this titanic contest. Even so they bring the story only to the end of the second last Act, and then break off while the translator works on the *dénouement*. Will the Society, in the end, be suppressed? Will this regiment, of twenty-two thousand religious, in some forty provinces, 600 colleges and over 1400 churches, be sacrificed? Read the next volume to follow shortly.

To religious of both sexes, and members of whatever type of canonical organization, this story cannot but have deep and abiding interest. That it chanced to be the Ignatian Society against which the storm broke was because it was the "Swiss Guard" of the day, and the ruler of the Swiss Guard can expend his troops in battle, or order them back to the barracks to disband.

Despite the faults and human weaknesses of the papacy's defenders, the story leaves them with the honorable distinction of "canonical" death in the line of duty.

Certain European monarchs were persuaded that the papacy had to be cut down to reasonable size. As the Minister Tanucci put it (37, 13): "Certainly the primacy of the Pope was incontestable; he was the supreme head and centre of the Church; he had the right to summon a General Council, and he was infallible, but only when he made decisions in conjunction with the Bishops. But the Papacy in the form it had assumed in his day would have to be abolished."



"The only way to treat the Pope was to . . . kiss his feet and bind his hands" (28).

So, under forms of exquisite politeness and courtly deference, a violent struggle was waging. If the current tyranny of atheistic Communism were being carried on under the appearance of *Catholic Leadership*, if Marshal Stalin had his official minister at the Vatican to shape Catholic policy, we could all the easier understand the high and mighty language of "unavoidable administrative necessity" that permeates these endless pages of eighteenth century despotism. It was proved with mathematical precision again and again that the monarchs were but acting for the Church's good in withstanding the Pope, etc. Have we not heard these tunes being aired in our own day? Will it be different in the twenty-second century, or the twenty-fifth? Details are all irrelevant; the contest wages still: evil has not prevailed, but it availeth much—GERALD ELLARD, S.J.

**THE LOVE OF GOD AND THE CROSS OF JESUS.** By the Rev. Reginald Garrigou-Lagrange, O.P. Translated by Sister Jeanne Marie, O.P. Volume Two. Pp. vi + 461. B. Herder Book Co., St. Louis, 1951. \$6.00.

This volume carries forward and completes Father Garrigou-Lagrange's studies on divine love and the perplexing trials that are apt to befall souls fairly far advanced in the way of that love.

Briefly this is the content of it. Part one deals with "crosses of the senses." These are understood to be just what St. John of the Cross describes as "the night of sense," and hence here we have Fr. Garrigou-Lagrange's interpretation of that portion of St. John's doctrine. Correspondingly the second part is taken up with St. John's "night of the spirit." Both sections, therefore, are concerned with what one might term the dark, distressing, disconsolate, phase of the mystical life. Part three is headed, "The Life of Union through Jesus and Mary." Among the themes considered are the inhabitation of the Blessed Trinity, the unity and sublimity of the apostolic life, the priesthood of Christ, His kingship, the Blessed Virgin Mary as a model of reparation, and St. Joseph as a model of the hidden life and first among the saints. As parts one and two would comfort and strengthen one who is suffering the rigors of the night of the soul, so this third part has much that is positively very magnificent and inspiring.

*The Three Ages of the Interior Life* is expressly offered to the

public by Fr. Garrigou-Lagrange as a synthesis of this work and *Christian Perfection and Contemplation* (vol. I, v). Hence it shares in the merits and demerits of that larger and later work. These were discussed at length pro and con in this REVIEW previously (November, 1949, pp. 297-317; March, 1950, 78-95).

Since *The Love of God and the Cross of Jesus* was subsequently incorporated in *The Three Ages* and presented there in the form which the author now prefers, it seems rather surprising that it should be translated and published at this time. Except for scholars who wish to see both studies, one who wants Fr. Garrigou-Lagrange's ideas on these matters should preferably seek them in the later and more definitive work—AUGUSTINE G. ELLARD, S.J.

**THE GIFTS OF THE HOLY GHOST.** By John of St. Thomas. Translated from the Latin by Dominic Hughes, O.P. With a Foreword by Walter Farrell, O.P. Pp. x + 293. Sheed and Ward, New York, 1951. \$3.75.

Now Fr. Hughes has done, and in beautiful form, for English readers what Madame Raissa Maritain did a number of years ago for the French, that is, he has made a translation of the celebrated work of John of St. Thomas on the gifts of the Holy Spirit.

John of St. Thomas, born John Poincot, at Lisbon in 1589, was the son of an Austrian father and a Portuguese mother. At twenty-three he joined the Dominicans in Madrid. During nearly all his career he taught philosophy or theology at Alcala, Spain. Then Philip IV chose him as the royal confessor. For ten years or so he was an official of the Supreme Council of the Spanish Inquisition. He died at the age of fifty-five while on a military expedition with the king. Besides writing numerous large and learned tomes on philosophy and theology, he composed some minor popular works in Spanish. He is one of the most distinguished Dominican theologians of modern times, and, as his name suggests, is noted for his singular devotion to St. Thomas Aquinas.

Among all the works on the gifts, at least between the time of St. Thomas in the thirteenth century and that of Gardeil in this century ("Dons du Saint-Esprit," *Dictionnaire de Theologie Catholique*, IV, 1728-1781), this book that Fr. Hughes has just translated is the classic. In nine chapters it constructs a highly elaborated theory of them. How Scripture presents them is considered, though not of course as modern exegetes would handle the matter (Chapter I). The existence and nature of the distinction between the gifts and the

virtues are discussed (II). Each of the gifts is described in particular (III-VI). The last three chapters study problems pertaining to the gifts in general: the number of them, their properties, and lastly their relation to the beatitudes and fruits of the Holy Spirit (VII-IX). To all this Fr. Hughes premises two introductions, one historical and the other theological.

Materially, the book is handsomely gotten up; the paper and print are excellent. A feature of this translation that will make for easier reading is the addition before each of a very full schematic outline. Even the more important paragraph divisions are numbered. A characteristic of the composition or style that will, I fear, make reading very disagreeable for many people is the highly scholastic marshaling of objections, confirmations, resumptions, replies, and so on . . . It is all ordered with the precision of a mathematical textbook. For reference or for serious students this will be an advantage; but hardly for readers not trained in the refinements of scholastic argument. Moreover the terminology is decidedly technical. The book is not recommended for community spiritual reading.

This well known work of John of St. Thomas is of the kind, it seems, that should make an objective-minded man exclaim: "Magnificent, if true!" A great creation or construction, beautiful in its design, admirable in its magnitude, and harmonious in its integration, indeed; but what of the basis on which it all rests? How substantiate it if an inquirer should become exacting? A serious student of the gifts would do very well, to balance the effect of a speculative effort like this, to read a historical and critical account, especially De Blic's *Pour l'Histoire de la Theologie des Dons*, in the *Revue d'Ascetique et Mystique*, 1946, 117-179. John of St. Thomas's work should be taken above all as theological speculation, and as such it is a great classic.—AUGUSTINE G. ELLARD, S.J.

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### BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BENZIGER BROTHERS, 6-8 Barclay St., New York, N. Y.

*The Sacred Heart Yesterday and Today.* By Rev. Arthur R. McGratty, S.J. The national director of the Apostleship of Prayer gives American readers the meaning and history of devotion to the

Sacred Heart of Jesus. There is a supplement containing prayers and devotions to the Hearts of Jesus and Mary. Pp. xiv + 306. \$3.50.

BRUCE PUBLISHING CO., 400 Broadway, Milwaukee, Wisconsin.

*Previews and Practical Cases* for Book Five of the Code of Canon Law: Delicts and Penalties. By Owen M. Cloran, S.J. A helpful book for priests and seminarians studying Canon Law. Pp. xvi + 350. (Paper) \$4.00.

*Discourses on St. Joseph.* By Rev. Nicholas O'Rafferty. The author of *Discourses on Our Lady* now honors St. Joseph, especially by presenting him as a model for different classes of men and in different trying conditions. He writes: "This work is intended to be devotional and spiritual rather than technical and critical." Pp. xii + 248. \$3.50.

GILL & SON, 50 Upper O'Connell St., Dublin, Ireland.

*Love Tested: Love Triumphant.* By George Byrne, S.J. "Love is of the Spirit . . . an inspiration—quite apart from the modern misconceptions of the popular novel and the cinema. The author's aim is to prove this and to show what an essential part love plays in the life of every man: primarily in his relations with God; and then with his fellow-creatures." Pp. 74. 4/6.

HERDER BOOK CO., 15 and 17 S. Broadway, St. Louis, Missouri.

*The Corporative State.* By Joaquin Azpiazu, S.J. A scholar's study of an important social problem. Translated from the Spanish by Rev. William Bresnahan, O.S.B. Pp. 263. \$4.00.

KENEDY & SONS, 12 Barclay St., New York, N. Y.

*The Power of the Sacraments.* By Most Rev. George Grente, Archbishop of Le Mans. Translated by Sister Mary Madonna, C.S.C. A popular, telling, original survey of the sacraments for laymen. Pp. xi + 236. \$3.00.

NEWMAN PRESS, Westminster, Maryland.

*God, Man and Satan.* By Bernard J. Kelly, C.S.Sp. It is always a mistake to underestimate the opposition. In four chapters, Satan and God, Satan and Christ, Satan and the individual man, and the Satan and the world, Father Kelly points out the activity of the great enemy of God and man. Pp. 102. \$2.00.

*Visions and Revelations in the Spiritual Life.* By Father Gabriel of St. Mary Magdalen, O.D.C. Translated by a Benedictine of Stanbrook Abbey. The Carmelite authority "sets out to determine

the place of visions and revelations in the spiritual life in the light of the teaching of St. John of the Cross and St. Teresa." Pp. 123. \$2.25.

PALUCH PUBLICATIONS, 2712 N. Ashland Ave., Chicago, Ill.

*Life Focused in the Mass and Faith, Hope, Charity and the Priest*, the former by O. M. Cloran, S.J., the latter by G. J. Garraghan, S.J., are published in a single booklet. The articles are reprinted from *Alter Christus* and are recommended for seminarians and priests. 25 cents.

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TEMPLEGATE, Springfield, Illinois.

*My Witness, Bernadette*. By J. B. Estrade. Translated from the French by J. H. Le Breton Girdlestone. Preface by Robert Hugh Benson. Imprimatur, 1912. The authentic source-book of the apparitions at Lourdes by an eyewitness. Pp. xix + 221.

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### BOOK NOTICES

JESUS IN HIS OWN WORDS, compiled by Harold Roper, S.J., aims at portraying the character of our Divine Saviour by presenting His utterances as recorded in the four Gospels. The sayings of Jesus are set forth in chronological order, and all duplications are avoided as much as possible. A brief and informative explanation of the circumstances accompanies each statement of Christ, and when the words themselves are not sufficiently clear, a short, apt commentary follows. The comments are sometimes borrowed from famous exegetes, more often they are original. The author follows the

chronological arrangement of Fr. M. J. Lagrange, O.P., in his Gospel Harmony, and he also adopts his theory that the public ministry lasted only two years and some months. The text used to express our Lord's words is the Westminster version of the New Testament. The book is a clear, interesting, and intelligent survey of our Lord's ministry in Galilee and Judea, and it deserves a wide circulation. (Westminster, Md.: The Newman Press, 1951. Pp. ix + 314. \$3.25.)

CHRISTLIKENESS, by Sister M. Victorine, I.H.M., contains fourteen conferences, originally intended only for the author's religious family, but later published in *Sponsa Regis* at the editor's request. The principal subjects treated are the vows, the three theological virtues, humility, mortification, recollection, prayer, the Mass, and purity of intention. The book is theologically sound, practical, simply but capably written. It is directed specifically to Sisters. (Westminster, Md.: The Newman Press, 1951. Pp. 181. \$2.75.)

THROUGH MY GIFT, by Theodore Maynard, is the primary biography of Mother Frances Schervier, the foundress of the Sisters of the Poor of St. Francis. The title is from a quotation found in her notebook: "What is mine through Thy gift, let it be Thine *through my gift*." Mother Schervier's whole life was giving and giving at its finest, to the sick poor and the outcast for Christ. The inspiration of her life continues on four continents in the work of her congregation. She herself founded the first American hospital in Cincinnati in 1858. Her congregation maintains hospitals, homes for the aged, nurses' training and social service schools in thirteen American dioceses and archdioceses. A judicious use of primary sources, attention to the growth of the congregation in the United States, the eye for and the deft presentation of anecdote commend the book for private or public reading. (New York: P. J. Kenedy & Sons, 1951. Pp. 318. \$3.50.)

Another biography of a foundress, THE CHARRED WOOD, by Malachy Gerard Carroll, tells the story of Blessed Julie Billiart, who founded the congregation of the Sisters of Notre Dame of Namur. Most will recognize the famous lines from the "Hound of Heaven" from which the title is derived: "Ah must, Designer infinite, Ah must Thou char the wood ere Thou canst limn with it." The title is beautifully apt for the life of one who was stricken for almost thirty years. Julie Billiart was fifty-three before she and two com-

#### BOOK NOTICES

panions took the vows of religion. After a miraculous cure at about this time, she had only twelve years to form her congregation. She became a founder "because all along she simply wanted God and souls." In this book in which illustrations by a Sister of Notre Dame complement the artistry of the author, Sisters will be glad to read of "one who had the rare gift of getting things done thoroughly, quickly, quietly, without surrounding themselves and everyone and everything with a fog of fuss." (This book published by Sands in London has 192 pages. It was sent to the REVIEW from the Sisters of Notre Dame, 3000 N. Marys Ave., Chicago 34, Ill. No price was given.)

Many of our readers may be interested in the April issue of LIFE OF THE SPIRIT which is a special double number entitled "The Priest for the People" and devoted to the spirituality of the Priesthood. The contributors include Dom Bede Griffiths, Mgr. H. F. Davis, Canon G. D. Smith, Canon Bernard Wall, Bede Jarrett, Donald Nicholl, and Conrad Peplar. The article by the late Bede Jarrett, "The Sinner," and the article, "Ecclesiastical Obedience" are especially recommended. LIFE OF THE SPIRIT is a Blackfriars Publication, 34 Bloomsbury Street, London, W.C. 1.

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### **Ten-Year Index of Review for Religious—Maybe**

We are thinking of printing a separate index of the first ten years of the REVIEW FOR RELIGIOUS (1942-1951). Kindly let us know if you are interested, for we cannot afford to have the index printed unless a sufficient number of our readers *indicate* their wish to subscribe for it. The booklet would include an index of all articles, authors, editorial comments, questions and answers, communications, decisions of the Holy See and other items of interest to religious, and a separate index of books reviewed and noticed. The estimated cost is about a dollar.

Those who are interested in obtaining an index should send a card stating this interest to: REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas.



NOV 19 1951

PERIODICALS **After Ten Years**

**W**ITH this number we complete our first ten years of publication. It seems an appropriate time to give subscribers some facts about our history and some insight into our future.

*History*

Our first number (January, 1942) was already in the press when the war started. This number was mailed to about 1300 subscribers; the last issue of that year was mailed to about 3200. Since that time our subscription list has increased gradually until now it is approximately 8500.

We began by publishing a 72-page magazine with large type and heavy paper. War and post-war restrictions on paper, as well as the rising cost of everything pertaining to the printing business, forced us to cut on the quality of paper, the size of the type, and the number of pages. However, our present issue of 56 pages contains as much material as was printed in the first numbers.

For more than nine years we held to our original price of two dollars per year. Only within this past year did we yield to pressure of rising costs; for, despite all the reductions regarding paper, type, and number of pages, our expenses were much greater than they were in the early years of publication. Hence, in May, 1951, we had to raise the subscription price to three dollars per year. We did this with considerable regret, because we were conscious of the fact that most of our subscribers are small religious houses whose revenue is seldom more than meager.

Our ambition has always been to publish a high-quality ecclesiastical review, of special value to religious, whether clerical or lay. We have by no means reached the ideal; but we think we can say that we have published some valuable articles and series of articles. In our Question-and-Answer department, our policy has been to stress points that have some particular bearing on the religious life. We try to follow the same policy regarding book reviews.

One of our special desires has been to keep a good Communications department in which religious might help one another by discussing some of the practical problems of the religious life. We began this department with an excellent series of communications on spiritual direction. Unfortunately, we have never since been able to

## THE EDITORS

rise to the standard set by that initial endeavor.

Regarding unsolicited manuscripts, we have had only one "absolute" in our policy: we never accept poetry. Except for this, we have carefully considered every manuscript submitted to us.

### *The Future*

In the past our subscription list has grown gradually and with a certain spontaneity, that is, without much special pushing. But there is a limit to such growth, and perhaps we have reached it. We could use the special help of interested subscribers. For instance, there are still large numbers of religious communities that do not subscribe; and it seems that in many cases the sole reason for not subscribing is that they have never heard of the REVIEW. Perhaps some of our readers would have occasion to give them the information. Also, it seems to us that we should have more subscribers among diocesan priests who are directors and confessors of religious. Would it seem mercenary to suggest that a gift-subscription to the REVIEW would be just as good a Christmas present to such priests as a rabat or a box of cigars?

We must retain our new price (\$3.00), and we hope it will not make any substantial difference in the number of subscribers.

As for articles, we still have several in the series on the spirituality of different institutes. These include "Salesian Spirituality," "St. Augustine and His Rule," and "Jesuit Spirituality." We have another article on secular institutes, and we shall publish more on that subject as our information grows. Also, we have a commentary on the address on the states of perfection given by Pope Pius XII to the members of the First Congress of Religious; and we hope to publish soon an English translation of the very important apostolic letter to religious, *Unigenitus Dei Filius*, issued by Pius XI, in 1924. We would appreciate receiving good communications on practical problems, as well as suggestions concerning possible communications or articles.

We close with a word of thanks to contributors and subscribers, and with a prayer of thanks to God, who has blessed us in many ways.

THE EDITORS.

## The Spirituality of the Teresian Carmel

Father Thomas, O.C.D.

THE CONCEPT of perfection which is the basis of all that has been written on the spirit of Carmel is that the objective of the Carmelite is a state of union in which the soul is transformed by love in God. "The state of this divine union consists in the soul's total transformation, according to the will, in such a manner that there may be naught in the soul that is contrary to the will of God, but that in all and through all, its movements may be those of the will of God alone." (*Ascent of Mt. Carmel*, Bk.I, ch. 11, n.2.) This ideal set before his fellow religious by St. John of the Cross is carried over from the ancient spiritual tradition of Carmel as found in the work called the *Institution of the First Monks* (towards the end of the 12th century, or certainly before the middle of the 13th). The tradition of Carmel is twofold. "Firstly it consists in offering to God a holy heart, free from every stain of actual sin; we can reach that by our labor, our efforts with the help of grace; we have reached it when we are perfected in charity. . . . The other end of this life is a purely gratuitous gift of God: it consists in tasting, not only after death but even in this mortal life, the power of the divine presence and the sweetness of heavenly glories." (*Institutio Primorum Monachorum*, ch.2.) These two elements are not separate and unrelated. "By means of purity of heart and perfection of charity one arrives at the second end, that is, experimental knowledge of divine strength and celestial glory." (*Ibid.*)

While this experimental knowledge is a gift of God, it is not for that reason out of our reach or devoid of merit. Both St. John of the Cross and St. Teresa of Jesus speak of a double union with God. The first consists in perfect conformity of the human will with the will of God, which union of conformity is crowned quite normally with the mystical union in which the soul divested of self-love is penetrated with the divine life and realizes that God lives or dwells within. (Cf. *Ascent*, Bk.II, ch.5; *Interior Castle*, Mans. 6, Ch. III, n.3.) If few souls reach this high state, it is not because God wishes that it be the lot of a few, but because He finds few disposed for such union. (*Living Flame*, A, St. 2, n.23) .

Carmel has always been the implacable enemy of mediocrity and half measures. St. Teresa warns the world that God "refuses to force our will, He takes what we give Him but does not give Himself wholly until He sees that we are giving ourselves wholly to Him." (*Way of Perfection*, Ch.28, n.12.) And St. John of the Cross gives expression to the same thought by saying, "God communicates Himself most to that soul that has progressed farthest in love; namely, that has its will in closest conformity with the will of God." (*Ascent*, Bk. II, Ch. 5, n.4) Total love postulates total self-denial. Souls of the Teresian Carmel are called to a *totality of love*.

### *Asceticism of Carmel*

If the ideal of perfection is thus clearly set forth, the development of this ideal is no less evident in the writings of the Order. For the Carmelite, sanctity is to be reached by means of two practices: *detachment* and *recollection*, or, mortification and prayer. All the precepts of the Primitive Rule may be reduced to these. The central precept of the Rule: *Let each one remain in his cell, or near it, meditating day and night on the law of the Lord, and watching in prayer, unless otherwise justly occupied*, together with the prescribed recitation of the Divine Office and daily assistance at Mass, insure the primacy of prayer: while the precepts of poverty, fasting, abstinence, manual labor, silence, and humility form the background of mortification.

Detachment is the negative element in the Carmelite program, of which the Christian world today is perhaps overconscious. Too many spiritual men of our day have taken their impression of Carmel from the *nothing, nothing, nothing* of St. John of the Cross's map of perfection, forgetting that this nothing of detachment is dictated by the ALL of union with God. The saint who said to one of his penitents, "*Nothing, nothing, nothing*, even to leaving our very skin and all else for Christ," (*St. John of the Cross*, Fr. Bruno, O.C.D., Ch. 16.) was human and practical enough to realize that "unless the soul is enkindled with other and greater yearnings for that which is spiritual, it will be unable to throw off the yoke of nature or enter this night of sense, neither will it have the courage to remain in darkness as to all things." (*Ascent*, Bk.I, Ch. XIV, n.2.) Austerity of life must be measured according to the strength of love. When love is strong, it will want to give much; when it is perfect, it will want to give all. (St. Teresa, *Way of Perfection*, Ch. 32.) St. John of the Cross disavows any intention of trying to create a vacuum in the

soul. As the soul is emptied of desire for creature satisfactions it is filled with desire for Christ. In fact, the saint recommends the cultivation of an habitual desire for Christ before all else. "First, let him have an habitual desire to imitate Christ in everything that he does, conforming himself to His life." (*Ascent*, Bk.I, Ch. 13, n.2) Father Gabriel finds it necessary to stress the order and discretion of St. John's treatment of this matter of detachment. "We think it well to emphasize this advice of the Saint, for it shows how mistaken is the accusation which stigmatizes his doctrine as absolute and rigid. The principle of the necessity of complete detachment is absolute, but in its application the individual must take account of human weakness and needs. The man who would banish from his life every alleviation and recreation would soon fall into a physical and moral weariness which would be detrimental to the spiritual life itself. Moreover, the pleasures of sense are not always evil; there are pleasures which are perfectly innocent; but it is a question of not letting ourselves become attached to them. Otherwise we shall seek them in order to satisfy our own self-love, instead of using them for the benefit of our spiritual life and for the glory of God." (St. John of the Cross, *Doctor of Divine Love and Contemplation*, p. 30, note.)

Therefore, detachment is never made an end in itself. It is always looked upon as the instrument or means by which souls arrive at union with God in prayer.

The most important point of originality in the Teresian Reform was the intensification of mental prayer. St. Teresa herself introduced the two hours of mental prayer that are part of the Carmelite day, and St. John of the Cross adopted the practice for the Fathers of the Reform. This interior prayer is the life of the vocal prayer and liturgy of the Order, and is prolonged during the day in the practice of the presence of God.

Carmel does not view contemplation as an extraordinary grace, a quasi-miraculous favor reserved by God for a few privileged souls. "All who wear this holy habit of Carmel," proclaims St. Teresa, "are called to prayer and contemplation." (*Interior Castle*, Mans. V., Ch.I, n.2.) In souls athirst for union with God, contemplation flourishes and becomes an instrument of progress on the way to perfection and the crown of its perfect fulfillment. It is not to be confused with visions and revelations which Carmel, with St. John of the Cross, sees as extraordinary accompaniments of prayer and not in any way required in order to arrive at union with God. It is

the teaching of the Teresian school of spirituality that contemplation is the *normal* development of the soul and postulates nothing more than the theological virtues and gifts of the Holy Spirit, elements of the supernatural organism of the soul, the activation of which may be called *connatural*.

This is not the place for a defense of the doctrine of *acquired* contemplation. Suffice it to say that in the Teresian school speculation upon contemplation has arisen from a living contact with mystical facts and is directed immediately to the utility and guidance of contemplative souls. A contemplation *which we can obtain by our human manner of working by means of the ordinary light of faith and the ordinary aids of grace* (Quiroga, *Don que tuvo*, Ch.I, p. 511.) has met with disfavor in some circles, but a conciliatory spirit will find that the differences of various schools in this regard are little more than variations of terminology. (Cf. Gabriel, *op. cit.*, p. 178, sqq.)

#### *Realization of Ideal*

Carmel's insistence upon prayer is made practical in the cultivation of a personal love for Christ. Prayer is conceived as a friendship, and since the cultivation of friendship follows the laws of habit formation, each meditation is looked upon as a contact with Christ which, upon being repeated, soon results in deep esteem and strong love. This friendship inspired the Reform. "All I cared for then, as I do now, was that, as the enemies of God are so many and His friends so few, these latter might at least be devoted friends of Jesus Christ." (St. Teresa, *Way of Perfection*, Ch.I, n.2.) The Merciful Love of God manifested in the great mystery of the Incarnation is the spiritual center of Carmel's spirituality.

St. John of the Cross' insistence upon having an habitual desire to imitate Christ has been mentioned. This desire inspires a persistent search for God. Creatures cannot satisfy, for they are but traces of the divine. (St. John, *Spiritual Canticle*, St. VII.) Contact with Christ by way of faith in prayer brings the soul to the object of its search (*Ibid.* St. XII.), and then through suffering and the cross it penetrates and finds fruition in the "deep mysteries in the wisdom of God which are in Christ." (*Ibid.* St. XXXVI, n.2.) The progress of the soul through creatures to Christ, and through Christ to union with the Divinity is wonderfully traced by the Mystical Doctor. And we have only to read his poem beginning, "How well I know the fount that freely flows, although 'tis night!"

to realize his tremendous appreciation for the Incarnation, and especially the real presence of Christ in the Holy Eucharist. It is in the Blessed Sacrament that the Carmelite finds the daily companionship that inspires divine friendship. The tenderness and simplicity of this love shows itself in Carmel's devotion to the Infancy of Our Lord. St. Therese of the Child Jesus is a delightful reproduction in our day of all the deep strength of the Spanish Mystics. Witness her oblation to the Merciful Love of God and the power of her thought when describing it. (*Autobiography*, Ch. VIII, p. 148.) The ambition of every worthy Carmelite is to be what St. Teresa of Avila termed a *devoted friend of Christ*.

Another practical manifestation of Carmelite spirituality is a tender love for Mary. Carmel glories in the title of Order of Our Lady, but this is not a mere empty honor; it is given substance in a Marian life that is marked by three traditional characteristics: imitation, intimacy, and consecration. The Order looks upon Mary as "More Mother than Queen" (St. Therese, *Autobiography*, Ch. XII.), models its prayer life upon her simplicity and recollection, and considers every vocation a specially established relationship with the Mother of God. Furthermore, far from considering its Marian life as a hindrance to union with God, Carmel's teaching is that intimacy with Mary lends greater unction to the highest mystical union. (Cf. Michael of St. Augustine, *The Mariform Life and Marian Life in Mary and for Mary*, Chs. XIII, XIV.) Carmel has for seven centuries enjoyed the special protection of Our Lady through the Brown Scapular, and considers this garment a sign of its consecration to Mary. Total dedication of the Order to the Blessed Mother is indicated by its traditional motto: *Totus Marianus est Carmelus*.

### *Apostolate*

This paper on the Spirituality of Carmel seems to demand a final word regarding the apostolate. After passing from the Orient and the eremitical life of its cradle in Palestine, the Order became mendicant in the West and espoused in its vocation the apostolic life, preserving at all times a leaning towards contemplation and solitude. So completely has the contemplative dominated the active in Carmel, that the Order has always looked upon its prayer life as its first apostolate.

The life of the Carmelite Nun is founded on the principle that prayer has an apostolic value. St. Teresa placed before her nuns the



very militant function of aiding God's priests by their prayer and penance. "I think," she writes, "He prizes one soul which by His mercy, and through our diligence and prayer, we may have gained for Him, more than all the other services we can render Him." (*Foundations*, Ch. I, n.7.) The Church has always considered contemplatives as the apostles of the apostles. Pius XI, writing about the work of the contemplatives, says, "It is easy to understand how they who assiduously fulfill the duty of prayer and penance contribute more to the increase of the Church and the welfare of mankind than those who labor in the tilling of the Master's field. For unless the former drew down from heaven a shower of divine graces to water the field that is being tilled, the evangelical laborers would indeed reap from their toil a more scanty crop." (*A. A. S.*, Oct. 25, 1924.)

The friends of Christ, therefore, obtain the greatest victories in the conquest of the world for Him. St. Thomas gives the theological reason for this in these words, "Just as the man who lives in grace fulfills the will of God, it is fitting (*congruum est*) in this relation of friendship that God should fulfill the will of man by saving others." (*Summa Theol.* Ia IIae, q. 114, a.6.) And St. John of the Cross puts it this way. "A little of this pure love is more fruitful for the Church than all external works." (*Spiritual Canticle*, B. St. 29, n.2.)

Since priests of the Order exercise an exterior apostolate also, they must necessarily show the influence of the ideal of divine intimacy fostered in Carmel. Carmelite priests have the particular mission of helping souls to lead a life of interior union with God. They must find themselves at home with the problems of spiritual direction. This does not mean that the priestly ministry of a Carmelite limits itself to interior souls, since the priest of God owes his generous and zealous efforts to the whole Church, not excluding sinners and infidels. But when St. John of the Cross converted a sinner, he did not rest content with bringing about a return to the state of grace. He tried to lead this soul to a fervent life. One saint can do more than a thousand mediocre souls, and the great Carmelite Salmanticenses call attention to the great joy that is given to the Heart of Christ by leading souls to higher sanctity. (*Cursus Theol.* Tract. XIX De Caritate, disp. V, n. 93.)

## The Peace of Christ

Thomas A. O'Connor, S.J.

**W**HAT is the peace of Christ? What is this peace which Christ comes to give? Immediately there flashes on the screen of our minds the scene of that first Christmas. "While all things were in quiet silence and the night was in the midst of her course, Thy Almighty Word leaped down from Heaven from Thy Royal Throne" (Wisdom 18:14).

We see the shepherds on the hillside guarding their flocks. "Suddenly the glory of God shone round about them, . . . and an angel said to them, ' . . . behold I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Savior, who is Christ the Lord. And this shall be a sign to you; you will find an infant wrapped in swaddling clothes and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest and peace on earth among men of good will.' "

With haste we go with the shepherds, and we find Mary and Joseph, and the Infant lying in the manger. "A Child is born to us, and a Son is given to us and the government is upon His shoulder: and His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace" (Is. 9:6). God is the God of Peace (I Cor. 14:13), and His Son, the Prince of Peace.

As He in prospect looked forward from His crib to the days of His earthly life, so we in retrospect look back to His thirty-three years amongst us. He has come, Zachary prophesied, "to guide our feet in the way of peace" (Luke 1:79). Time and again His sacred lips would speak those most consoling words, "Go in *peace*." His first greeting to His assembled disciples after His resurrection was "*Peace* be to you!" As Peter later testifies (Acts 10:36) "God sent his word to the children of Israel, preaching peace through Jesus Christ."

At the Last Supper, as the shadows of His earthly life were deepening, He revealed to His closest followers the secrets of His Sacred Heart, "Peace I leave with you; my peace I give to you; not

as the world gives, do I give to you. Let not your heart be troubled, nor let it be afraid." And at the conclusion of that beautiful discourse He summed up the purpose He had in mind in the many thoughts He had communicated to them, "These things I have spoken to you that in me you may have peace."

What is the peace of Christ? This peace which He comes to give? God is the God of peace because He is Love Itself, and He wishes to make all partakers of His love. "For I know the thoughts that I think towards you," saith the Lord, "thoughts of peace and not of affliction" (Jer. 29:11). St. Paul says, "For God is a God of peace, not of disorder" (I Cor. 14:33). Again, "... be at peace, and the God of peace and love be with you" (I Cor. 13:11). "May the Lord of peace himself give you everlasting peace in every place" (II Thess. 3:16).

The peace of Christ can be considered in a three-fold way:

1. Christ is our peace in bringing us peace with God;
2. Christ is our peace in giving us the means to be at peace with our fellowman;
3. Christ is our peace in teaching us how to have peace within our own hearts.

Peace, says St. Augustine, is the tranquillity of order. It is that serenity and quiet calm that is of the very nature of perfect order.

### *I. Peace with God*

Christ is our peace in restoring the right order between sinful man and his Creator, by reconciling the sinner with his offended God. As our Redeemer, He, the second Adam, atoned for the original sin of the head of the human race. "When we were enemies we were reconciled to God by the death of His Son" (Rom. 5:10). He is the atoning Victim for our sins. "He is a propitiation for our sins, not for ours only but also for those of the whole world" (I John 2:2).

The sinner cannot be at peace because his soul is at war with God. Mortal sin, we remember, is the worst evil in the world, but let us not forget that the second greatest evil in the world is venial sin. Christ is our peace in taking away our sins and the sins of the world. We are His peacemakers when by our prayers and sacrifices we help in bringing to the sinner the peace of Christ.

As we gaze lovingly on the Infant Christ lying in His manger, let us recall the words of St. Paul to the Colossians (1:15-21): "He is the image of the invisible God, the first born of every creature.

For in him were created all things in the heavens and on the earth, things visible and things invisible. . . he is before all creatures, and in him all things subsist. . . For it has pleased God the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on earth or in the heavens, making peace through his blood, shed on the cross."

## II. *Peace with Our Fellow Man*

Christ is our peace in re-establishing the proper order among men. This second kind of peace Christ left to the world by including men in the Mystical Body of Christ, and this in a two-fold way:

First, Christ removed all barriers between nations and made them one. "You the Gentiles," says St. Paul (Eph. 2:12), "were at the time without Christ, excluded as aliens from the community of Israel. . . but now in Christ Jesus you, who were once afar off, have been brought near through the blood of Christ. . . For He Himself is our peace, he it is who hath made both one, and has broken down the intervening wall. . . Therefore you are now no longer strangers and foreigners, but you are. . . members of the household of God." Hence the peace of Christ does away with all barriers of race or nation or class of society. All have been made one. "For He is our peace and has broken down the intervening wall."

Secondly, Christ is our peace in establishing right order among all men, because we have all been called into one body—the Body of Christ. "For in one Spirit we are all baptized into one body. . . Now you are the Body of Christ, member for member" (I Cor. 12:12). "For just as in one body we have many members. . . so we, the many, are one body in Christ. . . If it be possible, as far as in you lies, be at peace with all men" (Rom. 12:4). "Now I beseech you, brethren, by the name of Our Lord Jesus Christ, that there be no dissention among you, but that you be perfectly united in one mind and in one judgment" (I Cor. 1:10). "Put on, therefore, as God's chosen ones, . . . a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive one another . . . but above all have charity, which is the bond of perfection. And may the peace of Christ reign in your hearts; unto that peace indeed you were called in one body" (Col. 3:12-15).

## III. *Peace Within Our Own Hearts*

The third kind of peace which Christ brings us is peace within our own hearts. He offers to set up there a tranquillity of order over

the conflicting emotions and disturbing affections of our heart. This is the peace which He stresses in His discourse at the Last Supper. "Peace I leave with you, my peace I give to you; not as the world giveth to you, do I give unto you. Let not your heart be troubled nor let it be afraid."

Christ wishes to instil in the Apostles a calmness and courage for their coming trials. He wanted to impart to them some of His own peace of mind and strength of soul with which He was approaching His passion. This same serenity of mind, this unruffled calmness of soul, this fearlessness in the face of physical suffering were to be needed by many a martyr. His words were for all His heroes who were to suffer and to die for Him down to the end of time. They were for a Mindzenty, for a Stepinac, for a Beran, and for the countless unknown priests and religious languishing in prison today. "If they have persecuted me, they will persecute you also" (John 15:20). "These things I have spoken to you that in me you may have peace. In the world you will have affliction. But take courage, I have overcome the world" (John 16:33).

What is this peace of Christ? "This peace of Christ," says St. Augustine, "is serenity of spirit, tranquillity of soul, simplicity of heart, the bond of love, the consummation of charity." This peace of Christ is like a radiant star in the heavens, flashing to us its bright rays of inspiration and guidance. It is a multipointed star, brilliantly beckoning us to a full possession of the peace of Christ.

For in the first place the peace which Christ would set up in our hearts comes from a perfect *conformity to the will of God*. He the "Way, the Truth and the Life" has shown us the perfect way. "Thou hast fitted a body to me," He said, "behold I come to do thy will, O God" (Heb. 10:7). "For I have come down from heaven, not to do my own will, but the will of him who sent me" (John 6:38). In the agony in the garden He pleaded with His Father to remove the cup of suffering but added: "yet not my will but thine be done" (Luke 22:42). Thus shall you pray: "... thy will be done on earth as it is in heaven. . ." (Matt. 6:10). The will of God is the highroad to happiness: His commands the blueprints of peace. "He who does the will of God abides forever" (I John 2:17).

As religious, we possess Christ's peace in our obedience. By obedience we put off our own wills to put on the will of God as declared to us by our superiors. . . to be possessed and governed by His Divine Providence by means of our superiors. "And if *peace* and

tranquillity of mind is desired," adds St. Ignatius, "he certainly never shall arrive unto it, who has within himself the cause of his disquiet and trouble, namely, the disagreeing of his own judgment from the law of Obedience." (Epistle on Obedience.)

Secondly, Christ's peace comes to us from an unwavering *trust in God's Divine Providence*. For God's Divine Providence rules everything. Everything that takes place, happens not by chance but in accordance with the absolute or permissive will of God; and out of the circumstances of our lives, God draws, if we allow Him, an even greater good. For "not a sparrow will fall to the ground" without our heavenly Father's leave (Mt. 10:29). And "as for you" Christ says, "the very hairs of your head are numbered. Therefore do not be afraid" (Mt. 10:31). Again Our Lord says, "Therefore I say to you, do not be anxious for your life. . . nor yet for your body. . . Your Father knows" what you need. "Seek first the kingdom of God and His justice, and all these things will be given you besides. Therefore do not be anxious about tomorrow" (Mt. 6:34). It is as if He were saying, live in the present; love and serve God today; don't worry about the future; leave all that in the hands of your heavenly Father.

St. Peter says: "Cast all your anxiety upon Him, because He cares for you" (5:7). St. Robert Bellarmine in an exhortation on the Providence of God says that this realization of God's Divine Providence will put us at complete rest. For we shall realize that God, knowing everything, is aware of what is both helpful and what is harmful to us. Conscious of God's power and His tender Fatherly love, we know that He will arrange everything for our good. With the Psalmist we can confidently say, "Even though I walk in the valley of death, I shall not fear" (Ps. 22).

Thirdly, Christ's peace comes to us from *imitating His meekness and humility*. "Learn of me," He says, "Who am meek and humble of heart and you shall find rest for your souls" (Mt. 11:29). Rest for our souls: peace, quiet of mind, tranquillity of heart. St. Ambrose, commenting on the causes of this lack of peace, compares this restlessness of heart to a fever which tosses us about, denying us all rest, burning within us. "This fever that afflicts us," he says, "is our selfishness; this fever is our lust; this fever is our ambition; this fever is our anger" (Com. on L. ch.4).

Christ promises us, if we imitate Him, peace, rest for our souls. "Learn of Me who am meek": meekness controls the surges of anger,

bringing a tranquillity of order to our raging emotions. Learn of Me who am humble: humility establishes right order in thinking of ourselves. "God resists the proud, but gives grace to the humble" (Prov. 3:34). "If anyone thinks himself to be something, whereas he is nothing, he deceives himself" (Gal. 6:3). "He who humbles himself as this little child, he is the greatest in the kingdom of heaven" (Mt. 18:4). "Unless you become like little children, you shall not enter the kingdom of heaven." (*Ibid.*) "I therefore exhort you to walk in a manner worthy of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace" (Eph. 4:4). "Do nothing out of contentiousness or out of vainglory, but in humility let each one regard the others as his superiors, each one looking not to his own interests but to those of others. Have this mind in you which was also in Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave, and being made like unto men" (Phil. 2:3-7).

Fourthly, the peace of Christ is increased in our hearts as we become more and *more unselfish*, more and more Christlike. Unselfishness cuts at the very tap root of a thousand anxieties and frustrations which are the bitter fruits of a life of self-seeking. We must put off our old selves to put on Christ. All selfishness must go. "Charity," says St. Paul, "is not self-seeking" (I Cor. 13:5). "For Christ did not please himself" (Rom. 15:3). Christ sought not himself in anything. "He must increase, but I must decrease" (John 3:30) must be our motto until each of us can say with St. Paul (Gal. 2:20), "It is no longer I that live, but Christ lives in me." Christ said, "My peace I give to you." In proportion, then as we are like Christ, in that same proportion we possess His peace.

Fifthly, the peace of Christ floods our souls in proportion as our hearts are filled *with the love of God and our neighbor*. Christ said, "I am the vine, you the branches. . . As the Father loved me, I also have loved you. Abide in my love" (John 15:10). "Do not love the world," says St. John, "or the things in the world" (I John 2:13). Again in the same Epistle, "He who does not love, does not know God; for God is love" (4:8). "No one has ever seen God. If we love one another, God abides in us and his love is perfected in us" (4:12). "And this commandment we have from him, that he who



loves God should love his brother also" (4:21). "Jesus said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind." This is the greatest and the first commandment. And the second is like it, 'Thou shalt love thy neighbor as thyself' " (Mt. 22:37).

As we gaze in loving adoration at the scene in the cave of Bethlehem, we see primarily and above all a scene of peace. It is the peace of Christ, the peace which the Prince of Peace came to give, the peace which the world cannot give. We see that peace reflected in the kindly face of the strong, self-possessed, mild-mannered Joseph. We see that peace resplendent in the radiantly pure features of Mary Immaculate.

That peace was theirs when at Nazareth they heard the disappointing news that a census was to be taken, that all must register, each in his own town. That peace was theirs during the long hours of that wearisome, four or five day journey to Bethlehem, to the town of David. That peace was theirs even when they heard the crushingly discouraging "No room" as they unsuccessfully sought for shelter. That peace was still theirs when, abruptly awakened at a midnight hour by a fear-inspiring message, they hurried away to a foreign land to save the life of the Child from those who sought to destroy Him.

That peace was theirs because their wills were always perfectly conformed to the Will of God, obedient to His every wish. That peace was theirs because they trusted unreservedly in the guidance of God's loving Providence. That peace was theirs because, being truly meek and humble of heart, they had found rest for their souls. That peace was theirs because they were utterly unselfish. That peace was theirs because they loved God with their whole heart and their neighbor for the love of God.

"So may the *peace of God*, which surpasses all our thinking, watch over your hearts and minds in Christ Jesus" (Phil. 4:7).

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## Secular Institutes

Francis N. Korth, S.J.

ON FEBRUARY 2, 1947, Pope Pius XII issued an Apostolic Constitution *Provida Mater Ecclesia* which crystallized a movement that had been developing in the Church for more than fifty years. By his action the Holy Father gave official recognition to a new juridical state of perfection, namely *secular institutes*.<sup>1</sup> In a separate article the juridical nature of these institutes will be considered. For the present let us take a brief look at the history of secular institutes.

During the past century it became more and more evident that there were certain types of apostolate which could not be carried on easily by religious because of their distinctive garb and cloistered life. For this reason the Daughters of the Heart of Mary, an institute without common life and a distinctive habit, was founded in Paris about 1790. It received the decree of praise from Rome on April 29, 1853, and definitive approbation four years later on April 24. Its constitutions were temporarily approved for ten years on May 30, 1870, with final approbation being given on June 8, 1890 (at which time the institute numbered over two thousand members). An insert in the constitutions mentioned that the institute's vows were neither public nor simply private vows of devotion.

A similar organization of men, the Work of Youth, was established at Marseilles on June 24, 1821, by Father Joseph Allemand. Some of its members lived in their own homes and engaged in various occupations in the world. There existed also other groups of a like character, such as the Virgins of Jesus and Mary (founded in 1844), the Daughters of Mount Calvary (1866), and the Sister Servants of Jesus in the Most Holy Sacrament of the Eucharist (1867).

On August 11, 1889, the Sacred Congregation of Bishops and Regulars in its decree *Ecclesia Catholica* stated that societies which did not conform to the traditional common life and characteristic garb would not be recognized as religious congregations or orders, but only as pious sodalities. Such a step was taken because of the

<sup>1</sup>There are three such recognized states of perfection at present, namely religious institutes, societies of common life, and secular institutes. These constitute a threefold category of the juridical state of perfection *to-be-acquired*. This latter is not to be confused with the juridical state of perfection *acquired*, of which the episcopate is the example.

increasing number of "unorthodox" institutes. However, even after this decree, approval as religious was granted to the Lady Catechists (November 21, 1907) who dress as laywomen, and to the extern Sisters of the Congregation of the Handmaids of the Sacred Heart of Venerable Catherine Volpicelli (July 5, 1911) who live in the world. Similarly on December 1, 1916, the Sisters of Our Lady of Labor received the *nihil obstat* to canonical establishment. Meanwhile, in 1911 the constitutions of the Society of the Daughters of Saint Francis de Sales were approved, in which it was stated that the Society was not to be considered as a religious congregation.

During the first decade and a half of our present century, while the work on the compilation of the Code of Canon Law was in progress, consideration was given to this new type of institute whose members live in the world, but the time was not yet ripe for an official pronouncement; hence the Code made no mention of them. These associations, however, were multiplying. They numbered clerics and lay persons, men and women; the lay element was predominant.

As the problem became more urgent, a deeper study of the question was made. During the International Juridical Congress held in Rome in 1934, a change of policy was indicated by Cardinal La Puma, at that time Secretary of the Sacred Congregation of Religious. As a result, approval of their constitutions and recognition as true religious was granted to the Work of Youth, of Marseilles (April, 1933) and to the School Missionaries of Saint Catherine of Siena (April, 1934). At that same International Juridical Congress, Father Servus Goyeneche, C.M.F., made a fervent plea for the development and recognition of the new type of institute (*Acta Congressus Iuridici Internationalis* (1934) IV, Rome, 1937, page 315).

In accordance with a request of the Holy Father, Pius XI, the Sacred Congregation of the Council was making a special study of the problem. Under its auspices a meeting was held in 1938 at Saint Gall, Switzerland, with Father Augustine Gemelli, O.F.M., presiding. At least twenty-five associations, mostly of a lay character, took part. About the same time a detailed examination of the entire question was being made by Father Arcadius Larraona, C.M.F. (now Secretary of the Sacred Congregation of Religious) in connection with the application for papal approval of the constitutions of the Sisters of Our Lady of Labor.

Both the Holy Office and the Sacred Congregation for Religious

were interested in the study of this matter. Favorable progress was reported. A special Commission for a final review was set up. The result of all these protracted labors was the above-mentioned Constitution *Provida Mater Ecclesia*.

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What about the present condition of these new institutes? How many have been approved? In what countries? From various sources I have been able to gather the following details. I believe they are quite reliable, but I cannot vouch for their perfect accuracy.

Up to March, 1950, the number of applications received in Rome both for permission to establish diocesan secular institutes as well as for the decree of praise for an institute already established totaled ninety-eight. Three-fourths of the applications came from institutes of women. Of the institutes of men, two-fifths were clerical. Diocesan secular institutes already established numbered twenty-two. Of ninety-seven applications for the years 1948-1949, the breakdown as to countries was as follows: Austria 4, Belgium 4, Canada 1, Colombia 3, France 12, Germany 9, Holland 2, Hungary 1, Italy 45, Mexico 4, Poland 1, Rumania 1, Spain 8, Switzerland 1, Uruguay 1.

Definitive pontifical approval has been granted to five secular institutes: the Opus Dei (Madrid), the Missionaries of the Kingship of Christ (Milan), the Institute of Our Lady of Labor (Paris), the Company of Saint Paul (Milan), and the Daughters of the Queen of the Apostles. I shall say a little more about the first four of these institutes.

In the United States a branch of the Opus Dei has been established in Chicago. Canada has at least two secular institutes: the Society of Missionary Nurses (women), founded at Montreal in 1942 by Monsignor Edgar Larochelle; and the Society of Lay Apostles of the Missions (24 McDougall, Ottawa, Ontario). Some other organizations reported as secular institutes include the following: Carmelites of Our Lady of Life (Avignon, France), Companions of Saint Therese of the Child Jesus (Lugano, Switzerland), the Company of the Child God (Antioquia, Colombia), Disciples of the Lord (Monterrey, Mexico), Dominican Institute of Jesus Crucified (Orleans, France), the Institute of Our Lady of the Way (Vienna, Austria), Secular Institute of Our Lady of Mount Carmel (Kent, England), the Society of Parish School Teachers (Salto, Uruguay), Teaching and Nursing Society (Lucknow, India).

So much for the general picture. Now a word more about those

first four secular institutes that received pontifical status.

1. *Opus Dei*. The institute was founded in Madrid on October 2, 1928, by Monsignor José María Escrivá de Balaguer. Its full name is Sacerdotal Society of the Holy Cross and Opus Dei. The Sacerdotal Society is clerical, while the Opus Dei is composed of laymen. The Opus Dei has two sections, one for men and the other for women (this latter was started in 1930). The two sections are absolutely separated, so that they are really two completely different institutes, each with its own government. The Opus Dei was the first secular institute to obtain papal approval. It received the decree of praise on February 24, 1947, and on June 16 of the past Holy Year (1950) the decree of final approbation.

(To avoid confusion it might be well to state that according to the current practice of the Sacred Congregation the steps of approbation are the following: (1) decree of praise of the institute (not merely a quasi or partial decree of praise), (2) approbation of the institute, (3) provisional approval of the constitutions, (4) possible renewal of temporary approval, and (5) final approbation of the institute and of the constitutions. But probably more than one of these steps will be taken at one and the same time. In any case, with the decree of praise the institute becomes papal.)

Opus Dei has as its general purpose the sanctification of its members by the practice of the three evangelical counsels and the observance of its constitutions. One of its specific works is to spread the faith and encourage a life of evangelical perfection among all social classes or grades of society, and especially among intellectuals.

Members of Opus Dei are not religious, have no community life (for the most part they live in their own homes, though sometimes a number have a house in common), take no public vows, and do not wear a distinctive garb. (These are general characteristics of any secular institute.) The members live and act as other faithful in the world do. They dress as others in their own profession or grade of society. Their numbers include nobles, peasants, lawyers, businessmen, doctors, professors, students, politicians, members of parliament, and cabinet officials. The institute allows its members perfect freedom in their professional work, financial activities, social or political doctrines, and in similar matters, provided of course that they act in conformity with Catholic faith and morals. Charity plays an important role in the spirit of this institute. The members are to live in the world without being of the world. Hence they carry on the

apostolate also in quarters which are banned to priests and religious.

The Spanish Opus Dei was built around a core of university students. Groups of one hundred were formed. Some lived in their own homes, going daily to their office or professional work. The Spanish Opus Dei has received permission to work in all parts of the world. It spread to Ireland, Italy, Mexico, and South America, and has a branch in Chicago.

2. *Missionaries of the Kingship of Christ (Milan)*. This organization was founded on November 19, 1919, by a group of twelve young women who were Franciscan tertiaries. Directed by Father Augustine Gemelli, O.F.M., the society under the above title spread throughout Italy as if merely a branch of Franciscan tertiaries. In 1945 papal approval as a canonical pious association was received and the statutes were approved for five years. Having developed according to the pattern required for secular institutes, the new institute received papal approval (decree of praise and approval of its new constitutions for three years) on July 12, 1948. That made it the second secular institute so approved. It numbers about two thousand. In its ranks can be found doctors, nurses, government employees, and members of the Italian Chamber of Deputies.

The two principal purposes of the institute are the sanctification of the members through striving after evangelical perfection, and zeal in starting new apostolic works or promoting established ones. In particular and in conformity with the internal discipline of the institute and of the other works in which they are engaged, the members should be active in Catholic Action, assist pontifical and diocesan apostolic works under the direction of their superiors, and take part in other apostolic works. The Franciscan spirit is the guiding light of the institute.

3. *Institute of Our Lady of Labor*. This French secular institute was the third to receive papal approval. It was founded as the Sisters of Our Lady of Labor in 1904 at Lyons, France, by Miss Rochebillard under the direction of Father Anthony Eymieu, S.J. It had received the *nilhil obstat* to canonical establishment as a religious congregation on December 1, 1916. The actual establishment was made by the Archbishop of Paris, Cardinal Amette, on October 31, 1917. The organization had two sections: one leading a common life in houses of the institute, and the other living in their own homes in the world. The present secular institute has a motherhouse in Paris.

4. *Company of Saint Paul*. This institute was founded on No-  
300

November, 1951

## THE WAY OF SIMPLE LOVE

November 17, 1920. Its purpose is the social apostolate. On June 30, 1950, the decree of praise was bestowed.

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So much for the numerical data. As to the types of apostolic work in which secular institutes are engaged, there is great variety. Catholic Action, social work, helping pastors, carrying on the apostolate in various professions and jobs are some general categories. The constitutions of each institute would have to be consulted for its specific works.

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A concluding word. To avoid inopportune restrictions on the development of secular institutes, the Sacred Congregation of Religious has refrained from issuing complete and definitive norms for these new institutes. Aside from the essentials, therefore, the matter is still in the process of settling down and jelling. There are probably a good number of organizations which are gradually adapting themselves to the broad outlines given for secular institutes in the *Provida Mater Ecclesia*.

## The Way of Simple Love

James Lockett, S.J.

**W**E MUST NOT be disturbed at what goes on beyond our wills outside the inner recess of our hearts. At times our lower nature will be disturbed by anger, at other times pride, at other times carnal love, at other times sickness, at other times vain-glory, at other times love of our opinion; at times combinations of these at once; and at times the lower nature will be at peace. But we do not have to wait for these respites to love God. Amidst all these things the one who loves God should joyously and peacefully live with God in his heart. These things—they come and go, boil up and die away, but our life need not be one of turmoil. It should be hidden with Christ in God. And it would seem to me that the way to fight all these things is essentially the same, namely, the way of simple love. Let them come and go! What difference does it make? We should glory in our infirmities, for when we feel weak, then we should be strongest of all, because then we may all the more confidently and easily place all our strength where it belongs, in God who is our All.

By the way of simple love in fighting all temptations I do not



mean to say that those spiritual writers are completely wrong when they say we should fight temptations against purity by a course opposite to that which we use against pride, because the courses of action they advise seem all right in both cases. But I say that they are wrong in saying that they are opposite courses, thus needlessly and harmfully complicating our lives; really the methods they give are essentially the same course in either case. Are we tempted to impurity? Go away from it to the infinite Good. There we shall begin to see the greater value of the true Good and after a while the storm shall pass and the One Good shall draw us away from the other "good." Are we tempted to pride? Go away from it to the infinite Good! There we shall see the truth and the beauty and the wondrousness of humility and how by loving our nothingness we possess infinity. And after a while the storm shall pass and the One Good will draw us from the other "good." Are we tempted to love our opinion inordinately, are we tempted to desire not to feel bad? Whatever we are tempted to, we can go away from it to the Truth, to the infinite Good. *We must put our life there, hidden with Christ in God.*

See how simple our life should be! It is the way of simple love. All these complications do not represent the Spirit of our Master, flowing from the gospel. I do not mean when I say "go away to the infinite Good" that we can feel Him whenever we wish. Rather I mean in simple little peace we must unite our wills to Him, Who dwells in our hearts, and in simple little faith look toward Him, and He will do the rest. Perhaps soon He will make the storm stop, perhaps He will let it last a while. It doesn't matter. Storm or no storm, we will be pleasing Him and making Him smile, and we will be protected in His arms.

So you see, life should not be complicated but simple. It is not our Lord's will that we go through the pilgrimage without the devil and our lower nature acting up. How else could we merit so that we may be eternally near Him and possess Him? But let us, in little simple love, glory in our infirmities and while using what legitimate natural means we can to shut the devil's mouth, trustingly go away to Jesus and Mary, living away from all these things in the interior of our hearts, where the inmost will which we can always control lies. Then the devil and our lower nature will never hurt us no matter how hard they tug at our wills, but we will increase in sanctifying grace and in our power against them along the simple road of peace.

## Current Spiritual Writing

Augustine Klaas, S.J.

### *International Convention on Religious Life*

From *La Vie des Communautés Religieuses*—

**T**HIS Franciscan publication devotes its February 1951 number to a practical summary of the first International Convention of Studies on the States of Perfection. It was held in Rome, from November 27 to December 7, 1950, and was attended by a large number of eminent priests and religious from all over the world.

After Pope Pius XII's introductory letter of approbation and direction, and the last part of Cardinal Micara's opening discourse on the exigencies of modern times and how religious institutes are to meet them by reforms and adaptations, VCR gives an outline description of the various sessions of the convention. The general division of the topics on the program was threefold: (1) the renewal and adaptation of life and discipline in the various states of perfection; (2) the renewal and adaptation of the states of perfection with reference to the instruction and training of members; (3) the renewal and adaptation of the states of perfection in their ordinary and extraordinary apostolates. As was to be expected, the speakers and active participants on the program were mainly members of religious institutes, but there were also quite a few diocesan priests and some laymen. No nuns were on the speakers' list.

VCR then prints a section of the final allocution of Cardinal Micara, the closing discourse of Pius XII on the concept of the religious life, and lastly the Apostolic Constitution *Sponsa Christi*. I confine myself here to expressing the concluding remarks spoken by Most Reverend Arcadius Larraona, C.M.F., secretary for the Sacred Congregation for Religious, and the resolutions of the convention, formulated by the Capuchin, Father Agatangelo da Langasco, secretary of the convention. This information in VCR I supplement from *L'Osservatore Romano* for December 9 and 10, 1950.

Father Larraona states that one of the objectives of the convention was to neglect no facet of the subject, thus giving the convention a note of universality. This objective was achieved. Certain results he says, have already been attained. The proceedings of the conven-

tion, which are to be published later, will give an account of many other good results. Of the greatest value was the attachment of religious to and union of mind and heart with the Sovereign Pontiff, the highest superior of religious, who grants the status of public law to each religious institute (Canon 499, no. 1). Also in evidence was the union of thought, affection, and intention of religious with the local bishops in activities of a local nature; and finally, the understanding, union, and mutual collaboration of religious with the diocesan clergy. The autonomy of every religious family is necessary for its development, its discipline, and its usefulness, but exemption with regard to external things may be interpreted more or less strictly, depending on the nature of the work being done.

Catholic Action must be aided and supported, but within the limits of religious discipline. Religious must engage in Catholic Action according to the general and special directives of the Holy See. Using these directives they must also animate their own particular associations.

The adaptation proposed by the convention must rest on a solid foundation, namely, on the primacy of doctrinal and ascetical values in the ideal religious life. This primacy has two basic pivots: the *vows*, about which revolves the whole of religious asceticism; and *common life* in both its material and formal senses. Also, the internal forum has the primacy over the external. Superiors must understand that confidence in them is not imposed from without but inspired from within. There is another primacy, the primacy of the specific purpose of each religious family, with its consequent fidelity to what is essential and adaptability in what is only accidental. This specific purpose must be re-thought and re-lived according to modern times. The adaptation of the apostolate necessarily implies co-ordination with the diocesan clergy and with local organizations.

The resolutions of the convention, read by Father Agatangelo, are as follows:

- 1) that an effective crusade be organized to preach the Jubilee now extended to the whole world;
- 2) that afterwards there be established in Rome a bureau of co-ordination between the diocesan and religious clergy;
- 3) that a center for the training of spiritual directors and spiritual masters (such as masters and mistresses of novices, etc.) be set up;
- 4) that a center of literary studies be founded to train teachers

for the schools of religious;

5) that, for the purpose of putting into practice the resolutions and adaptations of the convention, there be more frequent and regular contact between religious superiors and the Sacred Congregation for Religious, and that conventions within the various religious families be encouraged;

6) that, to preserve union and fraternity, there be instituted a liturgical Feast of all the Holy Founders;

7) that there be a greater exchange among religious of certain elements of particular law, such as administrative experiences, law practices, and the like;

8) that there be published additional volumes of the *Collectanea S. C. de Religiosis* and that pontifical documents on the subject of adaptation be collected;

9) that a study institute of practical administration be inaugurated under the auspices of the Sacred Congregation for Religious;

10) that in all humility the Sovereign Pontiff be asked to issue a solemn document condemning the errors which are being spread concerning the state of perfection and giving clear and precise directives for the desired adaptations.

## *Reports on Renewal and Adaptation*

From *Supplément de La Vie Spirituelle*—

The *Supplément* for February 15, 1951 gives the content of three interesting reports to the Convention of Religious in Rome, mentioned above. These reports will be reprinted later on in the *Acta* of the convention. They contain practical examples and suggestions for the renewal of the state of perfection and its adaptation to modern times. While the authors have in mind primarily the religious of France, perhaps also those of Europe, yet many of their observations have a much wider if not universal application. At any rate, these reports give a good idea of some of the things discussed at this all-important assembly of religious, convoked under the auspices of the Sacred Congregation for Religious at the bidding of the Pope. It should be noted that these are merely samples of many reports made to the convention, and digesting them here we are not necessarily expressing approval of all the suggestions.

The first report is by Father A. Plé, O.P., co-editor of *La Vie Spirituelle*, and has for its subject renewal and adaptation with special reference to government of religious and the observance of the

vows. Before presenting his suggestions for adaptation, Father Plé lays down three important principles which he thinks should be guides in this delicate matter:

- 1) The main objective sought is a renewal of spirit, or rather a revivifying of the letter of the law by the spirit. Changes of constitutions and rules are something entirely secondary, and should be confined to points of secondary importance.
- 2) Old established orders and congregations are not to be replaced by certain new forms of the religious state which have appeared in recent years, or by secular institutes. However, some elements of these new types of religious life can be beneficial, if adopted and applied prudently by the older orders and congregations.
- 3) Adaptation and renewal refer only to means, not to ends. Modern times and conditions require the use of certain specific means and not of others, which may have been more practical in other times and circumstances no longer obtaining.

#### *Suggestions Affecting Government*

With these three general principles in mind, Father Plé makes five suggestions of adaptation and renewal affecting government and the laws of religious institutes.

1) *Cloister*. Contemplatives should retain their cloister essentially just as it is. On the other hand, institutes that have the active apostolate for their purpose, particularly of women (e. g. teachers, nurses, catechists), would profit greatly by the removal or modification of what is called "semi-cloister," and thus be able to accomplish more efficiently the apostolate for which they were founded. In this connection may be mentioned the religious habit, which separates the religious from the world. There is no thought of suppressing this distinctive religious garb, but some habits, especially of nuns, could be simplified, in order to put them more in accord with poverty and with present circumstances, notably in mission countries, and also better adapted to local conditions and climate. Furthermore, visits with the family are today looked upon with less severity than formerly, as opportunities of parents to visit their children in religion become more frequent and the parents themselves became a part, as it were, of the religious community of their children. Also visits to parents are more readily granted, so that religious may fulfill their filial duties. These trends seem to be in the right direction.

2) *Fraternal Charity and Common Life*. There is a greater demand today among religious for fraternal charity and common life,

manifested by sharing responsibilities, apostolic work and those unsought-after tasks done for the common good, and more particularly by rediscovering the fruits of common fraternal charity in the conventual Mass and Office in choir.

3) *Coadjutor Brothers and Sisters.* The dearth of vocations to be coadjutors of various kinds has focused attention on the two "classes" of religious. Some congregations have abolished their coadjutor group outright, while more try to reduce to a minimum the differences between the two classes, on the points of religious habit, prayer, training, and even work.

4) *Government and Formation of Religious.* Religious are being trained more and more for positions of responsibility and government. In certain places local superiors, summoned to the mother-house, are instructed for a month in the duties of their new office. Masters and mistresses of novices are taking special courses designed to help them solve the problems of their office. Likewise, religious subjects are being educated and formed more and more by means of special classes, conventions, and institutes for religious. Also a fine spirit of collaboration on common projects is being shown by the various religious orders and congregations.

5) *Physical and Mental Hygiene.* Cleanliness has been improved, the means to it better provided for, and permission to use the means is now granted more liberally than in former times. Present-day city life and various social upheavals seem to have serious repercussions on nervous balance and stability. More sleep is required and adjustments are being made along this line by religious. The hour of rising and retiring is also being set more in accord with modern customs. Contemplatives and the novices of active institutes are being granted occasions for relaxing the nerves. Physical exercise every day, as well as more strenuous games during recreation, are being introduced, as also periods of manual work, and entire days of relaxation. Vacations for strenuous workers have been found helpful. To be praised is the heroism of some superiors in refusing to accept new missions, new fields of labor, etc., when their subjects are already overburdened and taxed to the limit. Such over-worked religious cannot do their tasks well and, what is more serious, suffer spiritually because they cannot do the prayer and spiritual exercises prescribed by their constitutions, thus falling victims of an unwise "activism."

#### *Regarding the Vows*

Father Plé then takes up the three vows, after first saying a word

about religious discipline. Young people today have a high regard for sincerity. Empty conformity and routine, external action that is not the spontaneous expression of a deep, personal, religious life, seem odious to them. Hence, when the material practice of a minor rule becomes a serious breach of its spirit and of charity, generous youth is shocked. Although this desire in the young for "truth" must be purified, still it does have its origin in the Gospels. Hence, some novice-masters are training their charges by showing how each rule and observance is really linked up with the Gospels. This is something very opportune today. Also, it is a sign of a deep understanding of the rule that some communities no longer consider it necessarily a sacrilege to suggest a change or modification of their constitutions. Certainly wisdom and holiness are required to make such changes but it is not wisdom and holiness to refuse *a priori* any change whatever. This is more in evidence still when there is question of the custom book. Some recent religious congregations of women, for fear of becoming frozen to their custom book, have stipulated in their constitutions that they will have none at all. Many others are seriously revising and adapting their custom books to present circumstances.

1) *Vow of Poverty.* The most serious problems of adaptation today concern the vow of poverty. Economic conditions in the world have so changed and developed that poverty itself and the concept of poverty are not the same any more as they were in former centuries. Poverty is essentially a liberation and an imitation of the poor Christ, but it must also conform to poverty as it is really practiced by the poor. Hence there are trends towards sharing the insecurity of the poor, towards living in smaller communities and thus avoiding large buildings, which give the impression of wealth, towards doing as the poor of the vicinity do, for example, by sending the sick to the hospital and even to the common wards in the hospital. Contemplatives in particular are facing acute financial difficulties at present and they are solving them by doing work for which they are paid. These problems of poverty are being carefully studied.

2) *Vow of Obedience.* The reproach is sometimes made that the vow of obedience promotes childishness and immaturity, that it does not allow for a proper "development of personality." However that may be, it is true that obedience must be solidly grounded dogmatically, the judgment must be rightly formed, and the virtue of prudence must be exercised. Obedience should be a school of ma-



turity. Obedience is a holocaust, but not less a human act.

3) *Vow of Chastity.* There is scarcely anything that could be changed here. Considerable improvement has been made in giving young religious before their vows the necessary information on this subject, psychological more than anatomical. This instruction is not complete unless there is also given young religious some idea of the Christian beauty of chastity and its exceptional value as a means to perfection.

### *Of Spiritual Means*

In the second report Father Reginald Omez, O.P., makes some pertinent suggestions on adaptation and renewal in the realm of spiritual means.

1) *Vocal and Mental Prayer.* In recent years the faithful have come more and more to understand and appreciate the liturgy. They are gradually centering their devotion on the Mass and Office. Often they actively participate in the Mass. Religious must not obstruct but rather co-operate and join in this return to the great traditional devotion of the past, and hence they should adapt their customs accordingly. Making use of the vernacular, shortening the long vocal prayers, choosing prayers of significance,—these are the things they must do, rather than continue monotonous, endless repetition of litanies, Paters, and Aves. The Office of the Blessed Virgin or the Rosary with its mysteries is a good substitute for long, vocal prayers whose content belongs perhaps to another age. Mental prayer must always be emphasized, but it should be given a more doctrinal content. There is a happy return to the Holy Scriptures and the liturgical books for mental prayer. Surely improvements can be made on the questionable practice of reading aloud the points of meditation from a book, a relatively recent practice among religious.

2) *Examination of Conscience.* Today there is some opposition to the examination of conscience among young religious, who consider self-examination something morbid, egocentric, and harmful. They dislike certain outmoded formulas of examination; they detest casuistry and moralizing. They like to follow the inspiration of the moment; they say it is the intention and the charity permeating the act that really count and all the rest is of little importance. The examination of conscience must be retained, but the manner of doing it can be brought more up-to-date and improved by making use of the light of modern psychology and customs and by employing the better understanding we have today of modesty, humility, obedi-

ence, and other virtues.

3) *Mortification and Penance.* Penance and mortification will always be necessary means for holiness and for the apostolate. They cannot be entirely replaced by the apostolate. However, certain types of corporal penances seem to be no longer adapted to present-day temperaments or living conditions. Physically the young today are capable of great effort and fatigue when urged on by various motives, such as war. It is on the mental and nervous side that the modern tempo of life takes its toll. For this reason, more sleep is needed. Penances, therefore, that would impair mental hygiene or harm the nerves should be avoided. Also, some forms of penance are considered more or less silly by the young today or at least hard to understand. For these, others should be substituted that are more in conformity with the generous spirit of the youth of today: for example, the giving up of certain bourgeois comforts among religious, comforts which were suitable to another age. Furthermore, young men, used to army life, are sometimes surprised and scandalized by the soft comforts and conveniences found in religious houses, things that they had long ago given up. It seems that modern penance should be in the direction of work for others, manual labor, especially the menial tasks of doing the dishes, etc., where there is little risk of the sort of pride that often goes with spectacular and attention-drawing penances.

4) *Retreats.* Retreats are very much needed today, as well as days of recollection. It seems that they should not be overburdened with too many exercises, but that there should be more time for the personal task of reflection and contemplation.

5) *Recreation.* Recreation must relax the nerves. Religious given to a sedentary life must be allowed suitable athletic games to exercise their muscles. Many difficulties of health, morality, and spirituality arise from the lack of normal physical development. Modern inventions, such as movies, radio, and television, can be used prudently for recreation, instruction, and information. Of course, the religious spirit must not suffer from these things; hence, superiors must be vigilant to correct abuses.

#### *A Year of Transition*

The third report is made by Father Daniel Albers, O.M.I., who suggests for all active apostolic orders and congregations a year of transition from the quiet life of the seminary to the busy ministry. This year would be the equivalent of the tertianship of the Society of

Jesus and of similar practices in some other religious institutes. The objective of such a transition period of time would be a deepening of the spiritual life and, under experienced direction, a gradual introduction to the life of the apostolate. It is applying to religious communities what Pope Pius XII has recently suggested for the diocesan priesthood in the Encyclical *Menti Nostrae* and has himself put into practice by founding the seminary of St. Eugene in Rome. Another desideratum is that after four or five years of the ministry the young priests be brought together once more to reflect on their spiritual and apostolic life in order to balance and deepen both. These first years of the active ministry are extremely important and often set the pattern for the rest of life.

### *Religious and Lay Helpers*

From *Revue des Communautés Religieuses*—

In the June-August (1949) number of this Belgian magazine for religious there is an opportune article by a superior general of a congregation of women on the relations that should obtain between religious and the lay women who share their works of charity and education.

An insufficient number of vocations and the multiplication and expansion of religious works make the present employing of layfolk a necessity. These lay helpers are not a necessary evil, nor persons to be merely tolerated, since they can make a real contribution, supplementing the work of the religious themselves. Rather the hiring of lay help is something good and in accord with the Holy Father's call to Catholic Action. Religious are giving lay women an opportunity to heed that call.

How bring about a close collaboration between religious and lay women employees? First of all the latter must not be too numerous, since the work must retain its exterior and interior character as an institution conducted by religious. Lay helpers must also be carefully chosen. They must be competent, something not always indicated by the academic degrees they may have. Their morals must be above suspicion, their practice of the Catholic religion active. They must have or learn to have a sense of responsibility, be supernaturally zealous and self-sacrificing in their work, humble, submissive to the regime of the institution, and prudently apostolic. The religious making the selection must never, through a mistaken sense of charity, sacrifice the common good to the particular.

What are the duties of religious towards the lay helpers who share their work? Lay helpers are not underlings, but colleagues. They are not *under* the Sisters but at their side. Therefore, they should be treated with every regard that religious would wish for themselves—with politeness, friendliness, charity, tact, etc. Religious should see to it that their associates receive from others the respect, obedience, and good will due them. Their quarters, dining-room, and the like, should be clean, have at least a minimum of comfort, and even a little beauty.

They should give lay helpers *material* assistance. The author is not speaking here of obligations in justice—that is taken for granted—but over and above this religious should exercise a spirit of sisterly charity, especially in little things and in the manner in which they deal with them. If they show this charity, their helpers will spontaneously and generously offer themselves for extra work: for example, as substitutes for religious, impeded from their tasks for one reason or another.

Religious owe lay helpers *intellectual* assistance. Teachers meetings, personnel meetings, discussions, etc., must be well organized and directed, so that they may benefit all by practical, definite conclusions. Suitable books, magazines, newspapers should be put at the disposal of lay helpers. Their opinions and ideas should be respected and humbly adopted if they are good and apropos. There should be no narrow-mindedness among religious as to whose influence should predominate in the school or hospital. Neither should compete for influence, but both groups should work together in a great spirit of active Christian charity.

Religious owe lay helpers *moral* and *spiritual* assistance. This is done mainly by the charitable way they do a service, for instance, give a book, or some information, or a word of encouragement. They should visit a lay helper who is ill and also her sorrowing family. Much good can be done by a smile, a word here and there, a bit of advice given opportunely. They must never be too busy to give a friendly welcome to lay helpers, even though it distracts from work and causes them to lose the trend of thought for a moment. A certain holy religious used to say to every knock at the door: "The Beloved is never disturbed." Another way to assist lay help morally is to furnish them an opportunity for a retreat.

Conclusion: there should be union in charity, team-work in humility, joy in sacrifice, and forgetfulness of self. This is the program of the Master, a sure pledge of success.

## *Prudence vs. Credulity*

From *L'Osservatore Romano*—

In the February 4, 1951 number of *L'Osservatore Romano* appeared an important article entitled "Christians, be more prudent!" Written by Monsignor Alfredo Ottaviani, the Assessor of the Holy Office, it is a plea for greater prudence in judging favorably certain extraordinary religious phenomena seemingly widespread today. It is a message of particular significance for religious, whose guidance in these matters is often sought by the faithful.

No Catholic, he says, denies that miracles are possible and do take place. They have a purpose, have been in the Church from the beginning, and do actually occur today. But they must be strictly authenticated, or they will discredit true miracles. Christ himself warned: "False christs and false prophets" will arise who "will show great signs and wonders, so as to lead astray, if possible, even the elect" (Matthew 24:24). Hence, it is the right and duty of the Church to pass judgment on the truth and nature of events and revelations which are claimed to be due to a special intervention of God. True children of the Church will submit to this judgment.

Fifty years ago the Church had to warn against scientism and positivism, which scoffed at these so-called superstitions of the dark ages. Today, the tendency is in the other direction: people are too credulous and uncritical in their judgment of extraordinary happenings. They hanker for and run after these things even though they may not at the same time be practising Catholics. Sometimes persons ignorant of the Creed pose as ardent apostles of this sort of religiosity. They even criticize and condemn the ecclesiastical authorities for not enthusiastically running along with the crowd. The obedience of Catholics in this matter too often leaves much to be desired. Monsignor Ottaviani cites some recent deplorable instances of credulousness in Italy, France, Belgium, Germany, and the U. S. A. (Necedah).

These errors and aberrations are not surprising if we remember that religious sentiment has also felt the effects of original sin. Therefore, religious sentiment, to be sound and useful to man, must be guided by reason, nourished by grace, and controlled by the Church.

I quote the following important passages from the London *Tablet's* (February 24, 1951) translation of this document:

"The period through which we are passing stands between one of two excesses: open, inhuman irreligion or unbounded, blind re-

ligiosity. Persecuted by the supporters of the first and compromised by those who uphold the second, the Church does nothing more than repeat her maternal warning. But her words remain unheard amidst denial on the one hand and exaltation on the other. There is no doubt that the Church does not wish to cast the wonders which God works into the shadow. She merely wants to keep the faithful watchful concerning what comes from God and what does not come from God, and which can come from His and our adversary. The Church is the enemy of the *false* miracle.

"A good Catholic knows from his catechism that the true religion rests in the true Faith, in Revelation, which ended with the death of the last Apostle and has been entrusted to the Church, its interpreter and custodian. Nothing else necessary to our salvation can be revealed to us. There is nothing more for which we must look. We have everything, if we wish to make use of it. Even the most accredited visions can furnish us with new motives for fervor but not with new elements of life or doctrine. True religion abides essentially, apart from in the conscience, in the love of God and the consequent love of our neighbor. And, more than in acts of worship and rite, the love of God consists in doing the will of God, obeying His commandments. This is true religion.

"A good Catholic knows that in the saints themselves the nature of sanctity is not composed of the preternatural gifts of visions, prophecies, and wonders, but in the heroic exercise of virtue. That God should in some way authenticate holiness by miracles is one thing, but that holiness consists in performing miracles is another. We must not confound holiness with what can be and is, as a rule, an unmistakable sign of holiness, but not always sufficiently clear so as not to need the necessary supervision of religious authorities.

"On this point the teaching of the Church has never been equivocal. The man who turns back to events of dubious interpretation rather than accept the word of God loves the world more than God. Even when the Church authoritatively canonizes a saint, she does not by this act guarantee the preternatural character of all the extraordinary facts connected with his life. Still less does she approve all his personal opinions. By the same token she gives even less guarantee to all that is written, often with unpardonable levity, by biographers with more imagination than judgment.

"We repeat that in order to be religious, it is necessary to be so in proper fashion and as a matter of duty. In order to be good Cath-

olics and devout people we must act with all the attention with which we act when applying ourselves to the most serious things of life. Incredulity is just as harmful to the sincere believer as credulity. True, it is not everyone who can form his own opinion on every point. But what are the Bishops and the Pope for?

"It is a strange thing: no novice would dare to build a house by himself, tailor his own clothes, make himself a pair of shoes, or cure himself of a sickness. Yet when it is a question of religious life, people reject all authority, refuse to place any trust in it, even distrust and disobey it with impunity. . . .

"For the last ten years, while the religious authorities have remained hesitant, the people have acted hastily and busied themselves with wonders which, to say the least, have not been verified. Speaking honestly, we must admit that such events may be expressions of natural religious enthusiasm. But they are not Christian events, and they give a frightful pretext to those who are out to discover at all costs the infiltrations and survivals of paganism and superstition in Christianity, especially Catholicism. Just as wrongdoing may insinuate itself in our daily lives, so may error insinuate itself into one or the other individual Catholic, a thing which causes no wonder to those who understand what man is. But just as sin must be recognized as sin if we would free ourselves from it, so too, in the case of error, we must recognize it as such. Just as the Church has the power to forgive sins, so has it also been commanded by God to redeem us from error.

"Let Catholics hear the word of God which the Church, and the Church alone, preserves and repeats whole and incorrupt. Let them not run like sheep without a shepherd after other voices seeking to drown the voice of God when it is true that they oppose the voice of the Church. We have Holy Scripture, we have Tradition, we have the Chief Shepherd and a hundred other shepherds next door to our homes. Why should we offer the spectacle of fatuousness or unhealthy exaltation before those who oppose and despise us? 'Christians, be more prudent,' wrote Dante in his day. 'Do not be like feathers that bend to any wind.' The great poet urged the very same reasons that we give today: 'You have the Old and the New Testament, and the Shepherd of the Church to guide you.' Dante's conclusion, too, is the same as ours: 'This is sufficient for your salvation' (Canto V, vv. 73-77)."



# How to Think and Act about the Race Problem

Gerald Kelly, S.J.

THE title of this article was suggested by the simultaneous reception of two pamphlets: *How to Think about Race*, by Louis J. Twomey, S. J.; and *Fifty Ways to Improve Race Relations*, by Frank A. Riley.<sup>1</sup> The word "problem" is not in either pamphlet title, but the fact of a problem is very much in both author's minds; they wrote their pamphlets to help solve a problem. Both pamphlets refer explicitly to the Negro problem, but their content applies equally to the problem of discrimination against other minorities, such as the Mexicans, the Japanese, the Chinese, and so forth. My remarks will also be directed to the Negro problem, but they too can be applied to the other problems.

## *The Problem*

In thinking about the race problem, the first thing to do is to recognize that there is a problem. Some people believe—or would like to believe that there is no problem. When you mention the Negro problem to them, they look puzzled, raise their eyebrows a bit, and ask icily, "Is there a Negro problem?" Others admit the problem, but explain it very simply by saying: "There would be no problem if the Negro would keep his place." (These, incidentally, do not say "Negro.")

No unbiassed and even moderately well-informed person can fail to see that we have a race problem—or, to be more specific, a Negro problem. And it consists not in the fact that the Negro will not keep his place but rather in the fact that white people will not let him have his place. The two-volume work, *An American Dilemma*, by Gunnar Myrdal, is a scholarly, factual proof of the existence of the problem. And hundreds of books, pamphlets, and articles that have appeared within the last decade or two give further evidence, not only of the existence, but of the magnitude of the problem.

To see that we have a Negro problem, one has but to consider what *ought to be* and what is the status of the Negro in the United

<sup>1</sup>Both pamphlets are published by The Queen's Work, 3115 South Grand Boulevard, St. Louis 18, Missouri.

States. There is always a problem when the *is* falls below the *ought to be*. There is a problem in our personal spiritual lives when our conduct falls short of our standards; there is a problem in our social order when the income of the working man is not what it should be; and there is a problem in millions of personal lives and in the social order of the nation when an entire race is daily accorded a treatment that is contrary to the laws of God and of the nation.

What *ought to be* the status of the Negro? Like other men, he has a human nature and he is destined, through the providence of God, for heaven. This common nature and common destiny should *unite* men. By reason of their common nature and common destiny they are one family. This unity is expressed through love in the natural order, and in the supernatural order through charity. And love (charity) expresses itself through kindly thoughts, prayers for one another, words of courtesy, mutual co-operation, helping one another in need, and so forth. This bond of love joins all men; the commandment of love knows no distinction of race.

Like other men, the Negro is a human person, a distinct individual; and by reason of his human personality he is the subject, not only of duties, but of inviolable rights. He has the same right as other men to say "mine," and to have what is his respected by other men. He has the same right as others to worship God. He has a right to life and liberty as long as he is not proved guilty of crime. He has a right to equality of opportunity to make a decent living, to develop his talents, to marry and provide for his family, to enjoy recreational facilities, to have his share of honor, and so forth. These rights, conferred by God, are confirmed by the law of the nation when it makes the Negro an American citizen. And to these rights, the nation either adds civil rights or guarantees equality of opportunity in obtaining civil rights.

What *is* the status of the Negro in the United States? He is segregated—forced to live apart from the white man—and thus the law of union is violated; he is discriminated against—treated as an inferior—and thus the law of equality is violated. His life is less secure than the white man's; he has less opportunity to obtain the necessities and comforts of life. He is more readily arrested and more easily convicted. On one streetcar he finds a sign, "This space reserved for our colored patrons"; on another, where no printed sign is displayed, he finds "unwelcome" written on white faces. While traveling he has difficulty getting proper accommodations and even

getting food. He must say "sir" to the white man, but he is called, "Johnny," "Doc," or "uncle." His house is a menace to his physical well-being, and his congested surroundings are a greater menace to his soul's welfare. When he tries to move to another neighborhood, he is repelled by violence, thwarted by restrictive covenants, or humiliated by the exodus of prospective white neighbors who flee him as they would a contagion. He sees his children denied educational opportunities, his wife and mother denied the courtesies extended to other women. Even in his worship, he must have a "special" church or a "special" place in the white man's church.

These and scores of other insults, humiliations, frustrations, are the daily fare of the American Negro. Not that all the abuses are practised everywhere and by everyone; but the general pattern is so common, even in the North, that some unprejudiced scholars do not hesitate to call it our greatest national scandal. It is not an accidental pattern; it is a calculated system of oppression and contempt.

Perhaps the scholars just referred to were not conscious of the theological meaning of "scandal," but Catholics should be definitely conscious of this. Theologically, scandal is an occasion of spiritual harm to the neighbor. Scandal is very seriously involved when white Catholics practice racial segregation and discrimination; because their conduct makes it very difficult for Negro Catholics to preserve the faith and well-nigh impossible to convert Negroes to the faith. There can scarcely be greater scandal than this.

From what I have written (which is just a brief repetition of what has been said and written often and more forcefully by others) it should be evident that we have a problem. Despite the fact that recent years have witnessed a strong trend against discrimination and some improvement in the status of the Negro, his condition is still not what it ought to be. He is still the victim of a policy which was described in a report issued by the Sacred Congregation for the Propagation of the Faith as a "grave derogation to the Christian concept of the individual's inherent dignity."<sup>2</sup> This policy involves contempt, hatred, and scandal. And the responsibility lies not with the Negro victim, but with the white people who either willingly perpetuate the policy or negligently refuse to do what they can to stop it.

<sup>2</sup>The report is printed in pamphlet form under the title *The Catholic Church and Negroes in the United States*. It can be obtained from the Catholic Interracial Council of Chicago, 21 West Superior Street, Chicago 10, Illinois. Five cents for single copies; four cents each for 100 or more; special rates on orders for 1000 or more.

How to think about the Negro problem? I said that the first thing to do is to recognize the problem. A second thing is suggested by another statement in the report of the Sacred Congregation for the Propagation of the Faith. The report says that the "thought of a wide, general conversion of the Negroes to the Catholic Church is an illusion until and unless the attitude of American Catholics—clergy and laity—is *completely purified of approval of the segregation policy* or of the many deprivations of educational opportunity, of fair employment, and of decent housing that arise as a result of it." The words I have italicized indicate the second step in thinking correctly about the Negro problem: we must *disapprove* of the segregation policy, which is, in fact, a colossal violation of justice and charity. Such disapproval, incidentally, is not a counsel of perfection; it is a strict duty, and a serious one.

### *What to Do*

An evil is not removed merely by recognizing its existence. Something constructive has to be done. "But," an individual will say, "I am so small, and this evil is so great and so widespread. How can I do anything about it?" Actually, there is much that any individual white person of good will can do regarding the Negro problem; and it is my purpose, taking a cue from Mr. Riley's pamphlet, to indicate some of these things here. It may be noted that much that I say seems to have no special pertinence to religious. Yet it does pertain to religious, as well as to other people, and in one sense at least it has a special application to religious, because religious by reason of their position in the Church have an influence for good or bad that is definitely special.

A constructive solution to the Negro problem must work "from the inside out." I mean that it must begin with correct attitudes, with an inner spirit that will be the soul of external action. Vast numbers of people do not have this inner spirit. As Francois Mauriac states forcefully in his *Life of Jesus*, at the conclusion of the chapter on the Samaritan woman:

"He tarried for two days in the midst of the outcast Samaritans, thus giving his followers an example which was to be transmitted in vain to the rest of the world. For if there is a part of the Christian message which men have refused and rejected with invincible obstinacy, it is faith in the equal value of all souls, of all races, before the Father who is in heaven."

The indictment is dreadfully true, but it does not make our case

hopeless. Even the devil of racial hatred must yield to prayer and self-sacrifice. That is why *Fifty Ways of Improving Race Relations* insists much on the need of prayer, of prayer "that light may shine in the dark areas of white men's minds, that the race heresy may be put down." Any one of us has this power of prayer, and we can use it to beg for ourselves and others a vital appreciation of the truths of reason and faith that are the foundation of racial amity and justice.

Many white people, it is said, are not malicious; they simply have such an aversion for the Negro that they abhor the very thought of living with him on equal terms. I admit the existence of this psychological problem. Yet it seems to me that it can be and is overrated. It is not substantially different from the problem of aversion as it is sometimes experienced by one white person towards another, even by one religious towards another. Morally speaking, the aversion itself is merely a feeling, and as such it is not culpable. Nevertheless, since the fostering of this feeling can be the source of great harm, it must be disciplined like other dangerous emotions, and proper means must be taken to eliminate or to temper it. And here again a first remedy is prayer. It should not be too much for anyone to ask sincerely for the grace to act according to Christian principles, despite a feeling of antipathy. After all, we do this regularly when we pray for the grace to preserve chastity, despite strong contrary feelings.

Many students of the race problem say that aversion to the Negro springs from ignorance and that it disappears or subsides when one gets to know the Negro. Some white people who have lived near Negroes for many years might answer this by saying that no one knows the Negro better than they, yet their knowledge has not affected their aversion. I think that one might legitimately question whether such people *really* know the Negro. Real knowledge of a person implies something more than just being near him. Real knowledge comes in friendship, from getting under the surface into a man's heart and his feelings. The system of segregation and discrimination is itself a block to such knowledge; and it perpetuates a vicious circle by which aversion fosters segregation and segregation fosters aversion.

More than twenty years ago Father Francis J. Gilligan wrote in *The Morality of the Color Line*:<sup>3</sup>

<sup>3</sup>This book is out of print. It is a real pioneer study—and a very capable one—of race relations in the light of Christian moral principles. Father Gilligan is professor of moral theology at the St. Paul Seminary, St. Paul, Minnesota. He has for many years been Chairman of the Governor's Interracial Commission of Minnesota, a commission that has done very constructive work in the matter of race relations and that has published some splendid leaflets and booklets.

"To be forced always to seek a restaurant on the rear street, to be placed always at a table in some alcove, to be compelled always to accept a seat in the gallery of a theatre, to be denied access to every respectable and standard hotel, to be driven constantly to tax one's ingenuity to secure a reservation in a Pullman, are conditions which would occasion in every man, and the Negro is no exception, anger and despair. A white person probably can never fully realize the anxiety and hesitancy which the Negro experiences almost daily in trying to satisfy conventional needs."

Father Gilligan is undoubtedly correct when he says that probably a white man can never *fully* appreciate what the Negro experiences. Nevertheless, any white man with good will and a good imagination can learn much by using what psychologists call "empathy"—namely, by putting himself in the Negro's place, by trying to feel what the Negro feels in the various frustrating circumstances that make up the pattern of discrimination. Psychologically, this cultivation of a strong "fellow-feeling" is perhaps the best antidote for aversion, because one powerful emotion tends to neutralize the other. Also, deep feeling for the Negro stimulates constructive action in his behalf. Some of the greatest strides towards interracial justice have been made by white men who had the power of sharing the hurt feelings of the Negro.

To stimulate this "fellow-feeling," it helps to read a good autobiography, like *Dark Symphony*, by Elizabeth Adams. For the same purpose—but to a lesser degree, because the personal element is wanting—it is useful to get a complete picture of the wrongs done the Negro by reading *An American Dilemma*, or at least the condensation of this work, entitled *The Negro in America*, by Arnold Rose, one of Myrdal's collaborators. I would not recommend these two works, however, without adding the caution that their otherwise scientific and morally wholesome tone is marred by the section that recommends artificial birth-control as a means of solving the problem of "Negro overpopulation." (See Myrdal, I, 175-181; Rose, 60-61.)

(Before I leave the subject of aversion, I should like to add that the white man has no monopoly on it. The Negro too has an aversion for the white man—and understandably so, in view of what he has suffered. But, like the white man, he must be willing to put aside or temper this aversion in order to establish a Christian system of race relations. I am not stressing this here because my main con-

cern is with indicating things that white people can and should do as regards the Negro.)

From the inside to the outside—that is, from thoughts and feelings to words and actions. A prime rule of speech is to avoid what reasonably offends other people. On the basis of this rule, a Negro should not be called a “nigger,” and a Negro woman should not be referred to as a “negress.” Both words are offensive to Negroes, as are many others that need not be mentioned here. The best way for anyone to keep this rule is to abstain entirely from using the words, because if white people use them among themselves when speaking about the Negro, they very readily use them when speaking to the Negro. Another basic rule of speech is to be extremely careful about repeating unverified and disparaging rumors about the Negro. “Seldom in the history of mankind,” wrote Father Gilligan, “has any group been more widely misrepresented, misunderstood, and handicapped by popular rumors than the American colored group.” Accepting such unfounded rumors is rash judgment; passing them on to others is calumny.

As regards both speech and conduct, I should like to stress one point that is of particular interest to the moral theologian. In our theological treatises on the virtue of charity we make much of what are called the common signs of good will and courtesy. (Cf. “On the Duty of Loving the Neighbor, Especially Enemies,” in *REVIEW FOR RELIGIOUS*, VII, 299-312.) These are various little gestures and words that are due to all fellow-citizens, fellow-workers, neighbors, and so forth, and not merely to one’s special friends. I think it is very important that every individual white person be conscious of this duty when he is dealing with Negroes. If he says “sir” to a white man, he should say “sir” to a Negro; if he tips his hat to a white woman, he should also tip his hat to a Negro woman; if he says “good morning” to white neighbors, he should say “good morning” to his Negro neighbors; if he shakes hands with a white person to whom he is introduced, he should shake hands with a Negro under the same circumstances. In themselves these are small things; and any individual with good will can do them. Yet, failure to use them can cause deep hurt and humiliation, whereas their use can cause genuine elation to those who have been constantly denied them. Moreover, they manifest just what is needed to improve race relations: good will and respect.

The foregoing are ways in which any white individual can help to improve race relations, even though others do not co-operate with



him. But for any grand-scale reformation of the social order, there must be group action, as our recent Popes have stated so often. *Fifty Ways to Improve Race Relations* contains many suggestions for participation in group action: for example, by helping such organizations as the National Association for the Advancement of Colored People, the Urban League, various interracial councils; by voting for good social legislation, by joining with others to urge Congressmen to promote such legislation, by signing petitions to have Negroes admitted to schools that make a policy of excluding them, by joining in protests to owners of stores, restaurants, and hotels, that discriminate against Negroes; and so forth. By these and various other ways the apparent insignificance of the individual can become a very significant force in establishing a Christian social order in our race relations.

### *Special for Religious*

In themselves these points, as I mentioned previously, have no special pertinence to us as religious. Yet, since they pertain to all persons of good will, they certainly pertain to us, too; and we can and should carry them out in our personal lives. Moreover, they have a very special pertinence to us because of our position of leadership among Catholics; we are expected to teach Catholic doctrine by word and example—and one might say, particularly by example. The best argument against segregated schools is to have our own schools unsegregated; the best way to denounce segregation in worship is to have no color line in our own churches and chapels; and the best way to condemn discrimination in professions is to have our own convents and seminaries wide open to all qualified applicants, irrespective of race. And certainly the best—if not the only—way to inspire youth to practice justice and charity is to be gracious exemplars of these virtues in our own daily lives.

The effects, good or bad, of even our smallest public actions are tremendous. *The Priest* for May, 1951, published an article entitled "Black Priest," which contains the reflections of a Negro convert studying for the priesthood. Two incidents recounted in the article indicate the effects of even our small actions. On one occasion, when the author had returned to his home in the South for the funeral of an aunt, two white women, one of them a nun, came to visit him. On another occasion, while he was driving with some of his colored friends, he stopped to visit a monastery, and the superior insisted that he bring his friends in and treated them with true monastic hos-

pitality. These courtesies had a profoundly salutary effect on his friends, helping them to see that the Catholic Church is not "a white man's church."

"These incidents," reflects the author, "may seem like little things, but what if that good Sister and other lady had not come to see me? What if we had been turned away from the door of the monastery? For one thing, I probably would have kept the promise I made to myself never to go South again. But the most serious result would have been that more souls would have been pushed farther and farther away from the Church. Those were two times when I was really proud of my fellow Catholics. May God bless them!"

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## Questions and Answers

—27—

I was the priest-adviser of a girl who entered the convent four months ago. A week after her entrance I sent her a Missal, which she had said she needed. I have not heard from her. Would you please print what my reaction should be?

The reaction might include a little pain, but it need not include surprise. Gratitude is becoming a rare virtue, even among religious. The number of those who take time out to acknowledge favors received seems to be very small.

In the present instance, the girl may have failed to acknowledge the Missal because of restrictions on letter-writing in the postulancy. Restrictions are certainly necessary, but they should not be allowed to defeat the greater purpose of giving the young religious a well-balanced training in all the virtues. Superiors should see that the postulants and novices acknowledge gifts and favors or they should make some other provisions for such acknowledgements. All through our religious life much of our support is provided by benefactors. If young religious are not trained to express gratitude for small things they will not be properly grateful to benefactors when they hold positions of authority.

—28—

One of our general councilors died recently. Our constitutions do not provide for the succession in place of a deceased councilor. What shall we do?

Canon 20 tells us to follow the style and practice of the Roman Curia when the law does not provide for a contingency. In this matter of finding a successor for a deceased member of the general council, we have an indication of the style and practice of the Sacred Congregation of Religious in article 271 of the *Normae* of 1901 which reads as follows: "The councilors of the superior general have a decisive vote in matters of greater moment. Such matters are especially the following: . . . 12° the substitution of another Sister until the next general chapter in place of a general councilor who has died, or was deposed, or is perpetually impeded."

This article has been written into very many constitutions of lay religious (Brothers and Sisters), both before and after the promulgation of the Code of Canon Law in 1917. Hence it offers a safe norm of action when the constitutions are silent in the matter.

Frequently enough an article is added in modern constitutions to the effect that the substitute general councilor thus chosen by a majority vote of the council takes the last place among the councilors, not that of the deceased councilor; that place is taken by the councilor next in order of election in general chapter. The other councilors move up accordingly.

—29—

We would like to know whether, according to canon law, it could be permitted for a good reason to have the first profession of temporary vows one year and two, three, or four days after investiture?

Canon 571, § 2 states that "the novitiate completed, the novice shall be admitted to profession if he be judged suitable, otherwise he shall be sent away." Commentators on the law, however, are agreed that a few days' deferment of the investiture for a good reason would not be a violation of the law. Such good reasons would be, among others, the desire to have the investiture for all on the same day; or the desire to have both investiture and profession of vows on the same day; or because the retreat master was unavoidably delayed for two or three days.

—30—

If the constitutions of a religious institute state that the superior is appointed for a term of three years and that he may be reappointed for a further term in the same house—does this imply that the said appointed period of three years binds the superiors not to remove him from that position during the said time, either to place him in charge of another house

or to remove him altogether from authority?

Canon 505 does not necessarily require that a local superior be appointed for a period of three years, but merely forbids that he be appointed for a longer period. The constitutions will determine the length of time a local superior is to hold office. Usually this is a period of three years, and, *under normal circumstances*, he should not be removed from that office. The common good, however, may require his transfer to another house before the expiration of three years because his special abilities are needed there. Again, it happens occasionally that a religious is appointed local superior and, because of his incompetency, is a cause of serious harm to the community. Common sense dictates that such a person should be removed from office and not be allowed to complete a three-year term.

—31—

Is it permissible for a religious appointed assistant to the master of novices to be one of the councilors to the superior in the house where professed religious live? The assistant has very little contact with the professed religious since his duties confine him to the work of the novitiate.

There are no regulations in the Code of Canon Law as to the persons who are appointed councilors to a local superior. The constitutions may restrict this office, but unless they do, any professed member of the community may be appointed to the local council.

—32—

During Passiontide is it ever permitted to remove the violet covering from the statue of the Blessed Virgin for one of her feasts? Or from the statue of St. Joseph when his feast occurs during that time? Or from any other statue at this season?

During Passiontide it is not permitted to uncover the statues if the feast of the Titular, or of the Dedication of the Church, or of St. Joseph occur (S.R.C. decree 3396). However, if out of devotion to St. Joseph, the statue of the saint is exposed off the altar (*extra altare*) during the month of March, it may be left uncovered during Passiontide (S.R.C. decree 3448 ad 11).

—33—

A week ago a young woman called at the rectory and asked whether I could find some religious community that would take her as a candidate, as she feels that she has a vocation. This may seem strange, but the girl is deaf, and I know of no community in the United States that will take her

with this handicap. Hence I'm writing you to see whether you can help me find some order or congregation of women that will take this girl.

We await an answer from our readers.

—34—

Do the candles used at Holy Mass and at Benediction have to be blessed?

There is no obligation to bless altar candles (to be used at Holy Mass and Benediction) but it is fitting to do so. They may be blessed either on Candlemas Day (February 2) or at any other time. On Candlemas Day the form given in the Missal under that date should be used. At other times the form to be used is that given in the *Roman Ritual* (VIII, 3).

## Book Reviews

OFFICIUM DIVINUM PARVUM. German-Latin text. Fulda Conference. Herder-Pustet, 1951. Pp. 569. Price not given.

The press recently carried a note to the effect that the bishops of Holland have secured permission to edit a vernacular Office for all Dutch Sisters not obliged by Rule to the recitation of the Divine Office. The notice has special relevance to the book here noticed, inasmuch as the Fulda Conference of Germany secured such permission and has published a shortened breviary for the optional use of all German Sisters not obliged to recite the Divine Office.

This *Officium Parvum* (I was informed) has been adopted by some eighty-thousand Sisters in a short time. One can easily see why. This handy edition has a Latin text of the "New" Psalms on the left-side, a German one on the right; the Psalms are in the translation worked out by Romano Guardini. The entire arrangement strikes a good balance between the variety of the Divine Office and the brevity of the Little Office of the Blessed Virgin. The bishops' endorsement recommends the book for public Sunday Vespers or Compline.—GERALD ELLARD, S.J.

ST. CLARE OF ASSISI. By Nesta de Robeck. Pp. vii + 242. The Bruce Publishing Company, Milwaukee, 1951. \$3.50.

This is perhaps as authentic a biography of St. Clare as can be written from the meager reliable sources that are available. The Life contains only 139 pages, but it is well written and interesting and

documents are frequently quoted. The first chapter is the history of Assisi from Before Christ to the thirteenth century. The second covers her childhood and youth up till the time she adopted the way of life of her fellow-townsmen, St. Francis. The third shows how she formed her life along the lines of that of Francis and what a deep impress his last years and death made upon Clare and the Poor Ladies who followed her. Chapter four speaks of her personal sanctity and dealings with the pope. Chapter five describes how her influence and holiness irradiated out to the numerous new members and houses of the Second Order of St. Francis, who all looked to her as their mother. The final chapter presents her in the full maturity of her sanctity, her last years, death, and glory.

Five Appendices make up the last half of the book: the Office of the Passion, the Rule of St. Clare, the Testament of St. Clare, the Cause of Canonization, the Bull of Canonization of the Virgin, St. Clare. There is a three-page bibliography, a two-page index, and eight excellent plates.

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The spirit of gentleness and charity in the service of Lady Poverty was the spirit St. Francis passed on to St. Clare and her Poor Ladies. That spirit lives today in St. Francis' sons and daughters all over the world. Those who have any contact with them catch something of it. So will those who read this book.—C. A. HERBST, S.J.

**DEVOTEDLY YOURS.** By Sister Bertrande. Pp. 400. Newman Press, Westminster, Maryland, 1951. \$3.75.

Sister Bertrande, the author of *The Education of Sisters* (reviewed at length by William J. McGucken, S.J., in the first issue of the REVIEW FOR RELIGIOUS, January, 1942) and director of Marillac House of Chicago, the large social center of the Daughters of Charity, may not be the greatest letter-writer in history, but she has left in *Devotedly Yours*, a very interesting batch of letters.

Intended originally "for Sisters only," her letters tell her community in Chicago about all there is to tell of her extended and circuitous Holy Year Pilgrimage that included the far-flung houses of Charity in France, North Africa, the Holy Land, Italy, England, and Ireland. The letters reveal zest for life, a sense of humor, ability to recount anecdote and describe vividly, and devotedness and gratitude to her religious congregation. The author's wish should be fulfilled. "May these letters influence others as the journey influenced me: The Holy Land made of me a better Christian, Rome

made of me a better Catholic, Paris made of me a better Daughter of Charity."—J. E. BREUNIG, S.J.

### BOOK NOTICES

As a child, Helen Caldwell Day knew the sting of poverty and discrimination in her home in the South. Full of ambition she went North to enter nurses' training. Through realities on duty and trivialities off duty, she learned both the fulness and the emptiness of this life. She became a Catholic. She was married, saw her husband arrested and taken to prison, and after months of loneliness became a mother. She learned—what she had not known as a child—that there are white people with whom a Negro can live on terms of equality and genuine friendship. She tells about these and many other things in *COLOR, EBONY*. (New York: Sheed and Ward, 1951. Pp. viii + 182. \$2.25.)

*THE CONVENT MIRROR*, by Very Rev. Frederick T. Hoeger, C.Sp.S., is a series of conferences for religious. It is the fruit of thirty years of retreats to priests, Brothers, and Sisters. They were written to help religious love their vocation ever more and more. The author himself notes in the preface that "He is inclined to go to extremes to keep from religious life the least ill-repute." (New York: Frederick Pustet Co., 1951. Pp. 246. \$3.00.)

The fact that Emmanuel Doronzo, O.M.I., would take the trouble to translate the *DICTIONARY OF DOGMATIC THEOLOGY* is in itself a guarantee that the book is worth while. A generous sampling of the volume's contents confirms this judgment. The book thoroughly covers dogmatic theology, as well as providing much matter from associated branches of philosophy and theology. There are a good general bibliography, a concise synthesis of dogma, an outline of the history of dogmatic theology, helpful bibliographies under individual topics, and a complete index of entries. The present translation, the first in English, is made from the second Italian edition. The authors are Msgrs. Pietro Parente, Antonio Piolante, and Salvatore Garofalo. The translator has kept faithfully to the original text, but has revised the bibliographies in order to make them more useful to English readers. The format leaves nothing to be desired. (Milwaukee: The Bruce Publishing Company, 1951. Pp. xxvi + 310. \$4.50.)



In *LETTERS TO THE MARTYRS* Helen Walker Homan gives clear illustrations of the abundantly verified statement that ours is an age of martyrs. She compares the lives of early martyrs like Saints Stephen, Agnes, Ignatius, Sebastian, Lawrence, and others with heroes of our day like Archbishop Stepinac, St. Maria Goretti, Cardinal Mindzenty, and others. The epistolary cast of the book, as a series of letters to martyrs, may seem artificial to some and detract from the inspirational value of the book. (New York: David McKay Co. Inc., 1951. Pp. xii + 236. \$3.00.)

*ONE AND HOLY*, contains three lectures by Karl Adam to members of the *Una Sancta* movement in Germany who are making real efforts to build a bridge between Lutherans and Catholics: "The Roots of the Reformation," "How Luther Left the Church: the Possibility of Reunion," and "How is Reunion to be Achieved." The author shows how polemic has sharpened the differences and suggests that the basis of reunion may be found in a sympathetic investigation of the conditions that gave rise to Luther. His viewpoint and practical proposals are worth thinking about. Cecily Hastings translated the book. (New York: Sheed and Ward, 1951. Pp. vii + 130. \$2.00.)

In view of the Holy Father's recent Encyclical, "Heralds of the Gospel" (June 2, 1951), touching again and with supreme authority on native cultures, native clergy, social prosperity, medical aid, lay missionaries, there is special timeliness in the translating of Father Danielou's books, *The Salvation of the Nations* (1949), and the present volume *ADVENT*, or the preparation for Christ and his saving message among all the families of men. The author is a remarkably clear and penetrating thinker, and his work thus gives strong and intelligent impetus to missionary thinking and missionary effort. Teachers will find here ideal "background reading" for talking—and working—for the missions. (New York: Sheed and Ward, 1951. Pp. 181. \$2.50.)

### BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

**BENZIGER BROTHERS**, 26 Park Place, New York 7, New York.

*Rosary Meditations*. By Father Mateo. This little booklet giving a devotional picture and meditation for each mystery, affords real help in praying the rosary. Pp. 128. (paper) 75 cents.

BIBLIOTHEQUE DU SCOLASTICAT, L'Immaculée-Conception, Montreal 34, Canada.

*Sciences Ecclésiastiques*. Vol. IV (1951). A volume of essays, published annually since 1948 by the Jesuit faculty of theology and philosophy at Montreal, on ecclesiastical subjects recommended by the Apostolic Constitution, *Deus Scientiarum Dominus*. Pp. 216. \$3.00.

CLONMORE & REYNOLDS, Ltd., 39-42 Kildare St., Dublin.

*The Catholic Home*. By Father Aloysius, O.F.M.Cap. A popular exposition of the Catholic teaching about the home. Pp. 102. (paper) 4/6.

THE GRAIL, St. Meinrad, Indiana.

*The Curé of Ars to His People*. Instructions on the catechism and explanations and exhortations by Saint John Vianney. Pp. 139. (paper) \$1.50.

B. HERDER BOOK COMPANY, 15 & 17 S. Broadway, St. Louis 2, Missouri.

*The Nature of Law*. By Thomas E. Davitt, S.J. "This book is a historical introduction to a problem. The problem is the nature of law, that is, the relation between the concept of law and the philosophy of intellect and will." Part one treats of the philosophers who hold the primacy of the will, while part two gives those who hold primacy of the intellect. Pp. v + 274. \$4.00.

*Our Savior and His Love for Us*. By Reginald Garrigou-Lagrange, O.P. Translated by A. Bouchard. This book, which complements his earlier work, *Providence*, is a theological presentation of the mystery of the Incarnation and the mystery of the Redemption. Pp. xii + 398. \$6.00.

DAVID MCKAY COMPANY, 225 Park Ave., New York 17, New York.

*Life of Jesus*. By Francois Mauriac. Translated by Julie Kernan. Illustrated by George Buday. An unusual treatment by a gifted writer. Pp. xiv + 218. \$3.00.

LITURGICAL CONFERENCE INC., Conception, Missouri.

*For Pastors and People*. National Liturgical Week held at Conception, August 21-24, 1950. Edited by Wilfrid Tunink, O.S.B. Illustrated by Carl William Merschel. Pp. vii + 177.

SHEED & WARD, 830 Broadway, New York 3, New York.

*Stimuli.* By Ronald Knox. These seventy-one short, short sermons are replete with fresh and sparkling thoughts. Pp. xi + 214. \$2.25.

*Guilt.* By Caryll Houselander. Pp. xiii + 279. \$3.75.

*The Monks Who Worried.* By Russell Collinge. The twenty-four pages of drawings and text are a unique way of calling attention to the important and essential activity of this life. \$1.00.

WESTON COLLEGE PRESS, Weston 93, Mass.

*The Encyclical "Humani Generis" with a Commentary.* By A. C. Cotter, S.J. This book with the Latin and English text of the Encyclical and a running commentary is presented to help priests and students study this important document as a whole. The author is a professor of fundamental theology at Weston College. Pp. xi + 100. \$1.00.

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### TEN-YEAR INDEX—SECOND CALL

The response to the proposed index of the first ten years of the REVIEW FOR RELIGIOUS (1942-1951) has been encouraging. By October fifteenth, 144 have indicated their wish to subscribe. However, we still need much more encouragement. We cannot afford to publish the separate index unless we have enough requests to guarantee the printing of one thousand copies.

The booklet would include an index of all articles, authors, editorial comments, questions and answers, communications, decisions of the Holy See and other items of interest to religious, and a separate index of books reviewed and noticed. The estimated cost is about a dollar. Kindly do not pay us until the publication of the booklet is announced.

Those who are interested in obtaining an index should send a card stating this interest to: REVIEW FOR RELIGIOUS, St. Mary's College, St. Mary, Kansas.

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### OUT OF REPRINTS

We regret that we have no more sets of the reprints advertised in previous issues of the REVIEW and no more copies of Reprint Number 2, the "Gifts to Religious" series by Father Ellis.

## Index to Volume X, 1951

### AUTHORS

ANONYMOUS: <i>Why Do They Leave?</i> . . . . .	84
BREUNIG, JEROME: <i>Classic on Higher Prayer</i> . . . . .	39
<i>New Meditation Books</i> . . . . .	270
COLLERAN, JOSEPH M.: <i>Redemptorist Spirituality</i> . . . . .	175
DE LETTER, P.: <i>Grace of Our Vocation</i> . . . . .	253
DIGNA, SISTER M.: <i>Tentative Testing Program</i> . . . . .	75
<i>List of Psychometric Tests</i> . . . . .	213
ELIZABETH, MOTHER M.: <i>Meditation for a Mother Superior</i> . . . . .	147
ELLARD, AUGUSTINE G.: <i>Schools of Spirituality</i> . . . . .	3
ELLIS, ADAM C.: <i>Quinquennial Report, 1951</i> . . . . .	20
FAHERTY, WILLIAM B.: <i>Destiny of Religious Women</i> . . . . .	47
FILAS, FRANCIS L.: <i>St. Joseph's Patronage</i> . . . . .	57
GALLEN, JOSEPH F.: <i>Elections and Appointments</i> . . . . .	187
HERBST, C. A.: <i>Behold This Heart</i> . . . . .	16
<i>Blessed Claude Colombiere and Devotion to the Sacred Heart</i> . . . . .	113
<i>Modesty</i> . . . . .	247
HERBST, WINFRID: <i>Peace</i> . . . . .	81
<i>Questions for Monthly Recollection</i> . . . . .	185
HUGHES, REGINALD: <i>Dominican Spirituality</i> . . . . .	67
JANE, SISTER M.: <i>Some Problems of Our Aged Religious</i> . . . . .	169
KELLY, GERALD: <i>How to Think and Act about the Race Problem</i> . . . . .	316
KLAAS, AUGUSTINE: <i>Current Spiritual Writing</i> . . . . .	149, 303
KORTH, FRANCIS N.: <i>Secular Institutes</i> . . . . .	296
LACOMARA, ANSELM: <i>Growth in Grace through the Eucharist</i> . . . . .	200
LOCKETT, JAMES: <i>Way of Simple Love</i> . . . . .	301
MCAULIFFE, CLARENCE: <i>Offering Communion for Others</i> . . . . .	261
<i>Unworthy Ministers of the Sacraments</i> . . . . .	25
O'CONNOR, THOMAS A.: <i>Peace of Christ</i> . . . . .	289
PUTZ, J.: <i>Christian Heroes</i> . . . . .	225
RAYMOND, M.: <i>How Are Your Eyes?</i> . . . . .	33
RICE, FIDELIS: <i>Passionistic Spirituality</i> . . . . .	241
ROONEY, RICHARD L.: <i>Joy in Heaven</i> . . . . .	239
SAUSE, BERNARD A.: <i>Benedictine Spirituality</i> . . . . .	7
THOMAS, FATHER: <i>Spirituality of Teresian Carmel</i> . . . . .	283
WYSE, ALEXANDER: <i>Franciscan Spirituality</i> . . . . .	127

### ARTICLES

Aged Religious, Some Problems of, Sister M. Jane . . . . .	169
Behold This Heart, C. A. Herbst . . . . .	16
Benedictine Spirituality, Bernard A. Sause . . . . .	7
Christian Heroes, J. Putz . . . . .	225
Classic on Higher Prayer, Jerome Breunig . . . . .	39
Colombiere and Devotion to the Sacred Heart, C. A. Herbst . . . . .	113
Communion for Others, Offering, Clarence McAuliffe, . . . . .	261
Current Spiritual Writing, Augustine Klaas . . . . .	149, 303
Destiny of Religious Women, William B. Faherty . . . . .	47
Dominican Spirituality, Reginald Hughes . . . . .	67
Elections and Appointments, Joseph F. Gallen . . . . .	187
Franciscan Spirituality, Alexander Wyse . . . . .	127
Grace of Our Vocation, P. De Letter . . . . .	253
Growth in Grace through the Eucharist, Anselm Lacomara . . . . .	200

How Are Your Eyes?, <i>M. Raymond</i> . . . . .	33
Joy in Heaven, <i>Richard L. Rooney</i> . . . . .	239
Meditation Books, New, <i>Jerome Breunig</i> . . . . .	270
Meditation for a Mother Superior, <i>Mother M. Elizabeth</i> . . . . .	147
Modesty, <i>C. A. Herbst</i> . . . . .	247
Monthly Recollection, Questions for, <i>Winfried Herbst</i> . . . . .	185
Passionistic Spirituality, <i>Fidelis Rice</i> . . . . .	241
Peace, <i>Winfried Herbst</i> . . . . .	81
Peace of Christ, <i>Thomas A. O'Connor</i> . . . . .	289
Psychometric Tests, List of, <i>Sister M. Digna</i> . . . . .	213
Quinquennial Report 1951, <i>Adam C. Ellis</i> . . . . .	20
Race Problem, How to Think and Act about the, <i>Gerald Kelly</i> . . . . .	316
Redemptorist Spirituality, <i>Joseph M. Colleran</i> . . . . .	175
Sacraments, Unworthy Ministers of, <i>Clarence McAuliffe</i> . . . . .	25
St. Joseph's Patronage, <i>Francis L. Filas</i> . . . . .	57
Schools of Spirituality, <i>Augustine G. Ellard</i> . . . . .	3
Secular Institutes, <i>Francis N. Korth</i> . . . . .	296
Sponsa Christi, Apostolic Constitution . . . . .	141
Sponsa Christi, Instruction on . . . . .	205
Tentative Testing Program, <i>Sister M. Digna</i> . . . . .	75
Teresian Carmel, Spirituality of, <i>Father Thomas</i> . . . . .	283
Why Do They Leave?, <i>Anonymous</i> . . . . .	84
Way of Simple Love, <i>James Lockett</i> . . . . .	301

# BOOK REVIEWS AND NOTICES

Adam, Karl: <i>One and Holy</i> . . . . .	330
Bertrande, Sister: <i>Devotedly Yours</i> . . . . .	328
Boullaye, H. Pinard de la, S.J.: <i>Books on St. Ignatius</i> . . . . .	159
Carr, Aidan, O.F.M.Conv.: <i>Vocation to the Priesthood</i> . . . . .	102
Carroll, Malachy Gerard: <i>The Charred Wood</i> . . . . .	279
Cronin, John F., S.S.: <i>Catholic Social Principles</i> . . . . .	93
Danielou, Jean, S.J.: <i>Advent</i> . . . . .	330
Day, Helen Caldwell: <i>Color Ebony</i> . . . . .	329
Desplanques, Francois, S.J.: <i>Living the Mass</i> . . . . .	219
Dohen, Dorothy: <i>Vocation to Love</i> . . . . .	51
Doronzio, Emmanuel, O.M.I.: <i>Dictionary of Dogmatic Theology</i> . . . . .	329
Duffy, William R.: <i>Preaching Well</i> . . . . .	53
<i>Etude Sur La Pauvreté Religieuse</i> . . . . .	252
Faherty, William B., S.J.: <i>The Destiny of Modern Woman</i> . . . . .	52
Filas, Francis L., S.J.: <i>Family for Families</i> . . . . .	66
Ford, John C., S.J.: <i>Depth Psychology, Morality and Alcoholism</i> . . . . .	224
Garrigou-Lagrange, Reginald, O.P.: <i>The Love of God and the Cross of Jesus</i> . . . . .	274
Goebel, Bernardine, O.F.M.Cap.: <i>Meditations</i> . . . . .	270
Hoeger, Frederick T., C.Sp.S.: <i>The Convent Mirror</i> . . . . .	329
Homan, Helen Walker: <i>Letters to the Martyrs</i> . . . . .	330
Jean-Baptiste, Sister, F.C.S.P.: <i>Faith in God's Love</i> . . . . .	53
John of St. Thomas: <i>The Gifts of the Holy Ghost</i> . . . . .	275
Kelly, Gerald, S.J.: <i>The Good Confessor</i> . . . . .	224
<i>Medico-Moral Problems, Part III</i> . . . . .	265
Ludwig, Sister M. Mileta: <i>A Chapter of Franciscan History</i> . . . . .	53
Martindale, C.C., S.J.: <i>Can Christ Help Me?</i> . . . . .	162
<i>The Meaning of Fatima</i> . . . . .	51

Matthews, John V., S.J.: <i>Actual Grace and the Spiritual Life</i> . . . . .	6
Maynard, Theodore: <i>Through My Gift</i> . . . . .	279
Murphy, Denis G.: <i>The Sacristan's Manual</i> . . . . .	53
Nash, Robert, S.J.: <i>The Nun at her Prie-dieu</i> . . . . .	95
<i>Officium Divinum Parvum</i> , German-Latin Text . . . . .	327
O'Hanlon, Sister Mary Ellen, O.P.: <i>Heresy of Race</i> . . . . .	204
Owens, Sister M. Lilliana, S.L.: <i>Jesuit Beginnings in New Mexico</i> . . . . .	102
Pastor, von, Ludwig: <i>The History of the Popes</i> , Vols. 36 & 37 . . . . .	273
Petitot, Henri, O.P.: <i>The True Story of St. Bernadette</i> . . . . .	161
Plé, A., O.P. (ed.): <i>Religious Sisters</i> . . . . .	100
Poage, Godfrey, C.P.: <i>Recruiting for Christ</i> . . . . .	96
Polit, Aurelio Espinosa, S.J.: <i>Our Happy Lot</i> . . . . .	162
Poulain, A., S.J.: <i>The Graces of Interior Prayer</i> . . . . .	51, 39
Prat, Ferdinand, S.J.: <i>Jesus Christ</i> . . . . .	219
Prohaszka, Ottokar: <i>Meditations on the Gospels</i> . . . . .	272
Puhl, Louis J., S.J.: <i>Spiritual Exercises of St. Ignatius</i> (trans.) . . . . .	221
Quasten, Johannes: <i>Patrology, 1: The Beginnings of Patristic Literature</i> . . . . .	99
Robeck, de, Nesta: <i>St. Clare of Assisi</i> . . . . .	327
Roper, Harold, S.J.: <i>Jesus in His Own Words</i> . . . . .	278
Sause, Bernard A., O.S.B.: <i>The School of the Lord's Service</i> . . . . .	271
Sempe, L., S.J.: <i>Our Christian Dignity</i> . . . . .	101
Sheed, F. J. (ed.): <i>The Mary Book</i> . . . . .	52
Simler, Joseph, S.M.: <i>Guide in Mental Prayer</i> . . . . .	101
Sontag, P. J., S.J.: <i>Meditations for Every Day</i> . . . . .	270
Surles, Mother, R.C.: <i>Surrender to the Spirit</i> . . . . .	162
Trochu, Mgr. Francis: <i>Jeanne Jugan</i> . . . . .	160
Victorine, Sister M., I.H.M.: <i>Christlikeness</i> . . . . .	279
Watterot, Ignaz, O.M.I.: <i>Religious Life and Spirit</i> . . . . .	217
Woolen, C. J.: <i>The Twelve Fruits</i> . . . . .	101
Announcements of books not reviewed or noticed . . . . .	54, 102, 163, 228, 276, 330

## QUESTIONS AND ANSWERS

Acknowledging the gifts received . . . . .	324
Admission of deaf applicant . . . . .	326
Admission of ex-novice . . . . .	55
Alienation of property for \$100,000 . . . . .	266
Alienation of sacred objects: relics, images, vessels . . . . .	266
Altar candles, obligation to bless . . . . .	327
Annunciation, Hail Mary's on feast . . . . .	270
Apostolic Indulgence, who can gain . . . . .	108
Assistant novice master as councilor . . . . .	326
Blessing of Holy Father on object, adding to . . . . .	56
Buying and Selling, new penalty for . . . . .	166
Chapter, voting in . . . . .	54
Clerical religious before Major Orders, vote on . . . . .	109
Communion to ambulatory sick . . . . .	270
Confessor to religious, pastor as . . . . .	55
Constitution, general chapter and change in . . . . .	108
Councilor, assistant novice master as . . . . .	326
Deaf applicant, admission of . . . . .	326
Deceased councilor, successor for . . . . .	324
Deferment, slight, of first profession . . . . .	325
Delegates, electioneering by . . . . .	165

Delegates to general chapter, obligations of . . . . .	165
Ex-novice, admission of . . . . .	55
Extreme Unction, before major operation . . . . .	268
General chapter, change of constitutions by . . . . .	108
General chapter, obligation of delegates . . . . .	165
General chapter, publishing votes in . . . . .	165
Gifts, on acknowledging . . . . .	324
Golden jubilarians, letters of . . . . .	268
Hail Mary's on feast of Annunciation . . . . .	270
Indulgence, Apostolic, who can gain . . . . .	108
Indulgence for rosary, conditions for . . . . .	109
Letters of golden jubilarians . . . . .	268
Letter to local ordinary . . . . .	107
Novice master at council meeting . . . . .	268
Passiontide covering of statues . . . . .	326
Pastor as confessor to religious . . . . .	55
Property acquired after profession . . . . .	55
Property, valued at \$100,000, alienation of . . . . .	266
Profession, first, deferment of . . . . .	325
Psychometric tests, lists of . . . . .	213
Religious, meaning of term . . . . .	56
Rosary indulgence, conditions for gaining . . . . .	109
Sacred objects, alienation of . . . . .	266
Sick, ambulatory, communion to . . . . .	270
Sick under temporary vows, obligation to . . . . .	106
Successor for deceased councilor . . . . .	324
Superior, reappointing . . . . .	106
Superior, shortening term of . . . . .	325
Tests, list of psychometric . . . . .	213
Vote on clerical religious before Major Orders . . . . .	109
Votes, publishing in general chapter . . . . .	165
Voting in local chapter . . . . .	54
Vows reserved to Holy See . . . . .	110
Vows, temporary, obligations to sick in . . . . .	106

# MISCELLANEA

Assumption, announcement of new invocation . . . . .	66
Contributors . . . . .	19, 66, 148, 174, 246, 295
Deafness and fenestration surgery (Communications) . . . . .	105, 173
Frances Schervier Cause advances (Announcement) . . . . .	74
Home for tuberculous Sisters . . . . .	38
Reprint series . . . . .	46, 112, 126, 332
Seventy years in religion (Mother Francis Xavier Hickey) . . . . .	224
Spiritual Book Associates . . . . .	164, 272
<i>Sponsa Christi</i> , announcement of new Apostolic Constitution . . . . .	32
Summer sessions . . . . .	111, 167, 174
Ten-year index of REVIEW FOR RELIGIOUS . . . . .	280, 332
Vacation school in social action . . . . .	174
Vocations from Catholic colleges (Communication) . . . . .	104
Vocational newspaper (Communication) . . . . .	260



